

THE CONGREGATIONALIST

Boston Thursday 20 April 1899

"I know God has been above
all ill reports, and will in his own
time vindicate me."—Cromwell.



OLIVER CROMWELL



JAMES RUSSELL LOWELL AND HIS FRIENDS

By EDWARD EVERETT HALE, D.D. With many Portraits and Other Illustrations. 8vo, \$3.00.

A delightful book of reminiscences of Lowell and of the interesting friends who surrounded him. Dr. Hale was in college with Lowell, and they were intimate friends. He writes of Lowell with sincere admiration and in that very interesting style which makes Dr. Hale's stories so fascinating. The book will heighten esteem for Lowell, and can hardly fail of wide popularity.

THROUGH NATURE TO GOD

By JOHN FISKE. 16mo, \$1.00.

This book discusses, in Mr. Fiske's large and luminous way, the mystery of evil, the cosmic roots of love and self-sacrifice, and the everlasting reality of religion. It falls in the same group with his "Idea of God" and "Destiny of Man," which have been an inspiration and a source of strength and light to a multitude of readers.

CAMBRIDGE MILTON

Complete Poetic and Dramatic Works of John Milton. Cambridge Edition. Edited by WILLIAM VAUGHN MOODY. With admirable Introductions to the longer poems, Notes, Translations of Milton's Latin Poems, Indexes to titles and first lines, and a Biographical Sketch. With a fine portrait and an engraved title-page containing a vignette of Milton's home. Large crown 8vo, \$2.00. One of the best of all the volumes in the Cambridge Edition, and beyond comparison the best single volume edition of Milton ever published.

THE LADDER OF FORTUNE

By FRANCES COURTENAY BAYLOR, author of "Claudia Hyde," etc. Crown 8vo, \$1.50.

A story of wealth which the possessor does not know how to use; of struggle to gain a footing in good society; of Western America and Paris—told with the skill of a practiced novelist.

Sold by all booksellers. Sent, postpaid, by
HOUGHTON, MIFFLIN & CO., Boston.

The Congregationalist's Publications.

HOUSEHOLD READING and WORTH KEEPING.

We are receiving many calls for these books, some of them from persons who already have one or both of the volumes. We have a few books left and will fill orders at once as long as the books last at \$1.00, postpaid, for the two.

THE CONGREGATIONALIST.

14 Beacon Street, Boston.

**TIMELY
Congregationalist
Leaflets**

1. Planning.
2. Young Men in Politics.
3. Somebody Is Wasting.
4. Renewal of Good Citizenship.

3 cts. each; 100 copies, \$2.00.

THE CONGREGATIONALIST, Boston, Mass.

FOUR IMPORTANT BOOKS.

THE LIFE OF DANTON.

By HILAIRE BELLOC. With portrait. Octavo, 440 pp., \$2.50.

"It is on his record as a politician that he is honored in this book, and it is of a brave, skillful and sane struggle against circumstances that Mr. Belloc gives us, first and last, a vivid impression."—*New York Tribune*.

"A book which no student of the French Revolution can afford to neglect."—M. W. H. in the *New York Sun*.

ON THE SOUTH AFRICAN FRONTIER.

The Adventures and Observations of an American in Rhodesia.

By WILLIAM HARVEY BROWN. With 32 illustrations and 2 maps. 8vo, \$3.00.

"This is by all odds the best story of adventure which the new year has brought. It is modestly yet graphically told, it is all true, and great events figure in its pages."—*Boston Journal*.

IN THE KLONDYKE.

By FREDERICK PALMER. Illustrated from photographs. 12mo, \$1.50.

A graphic narrative written at first hand of life in the Klondyke. Partial Contents: The Start from Dyea—On the Trail—Dawson—Miners and Mining—Some Klondyke Types—Profits and Losses, etc.

HOW TO KNOW THE FERNS.

A Guide to the Names, Haunts, and Habits of Our Native Ferns.

By Mrs. FRANCES T. PARSONS (formerly Mrs. Dana). With 144 illustrations. Crown 8vo, \$1.50 net.

"This book follows the plan of 'How to Know the Wild Flowers' (now in its 431 thousand). It is fully illustrated, and will be of great service to all who have not had the opportunity of early training in wood lore. 'How to Know the Ferns' not only identifies the ferns, but their family relations and neighbors. It will beyond doubt receive a general welcome."—*The Outlook*.

CHARLES SCRIBNER'S SONS NEW YORK

Educational

FISK TEACHERS' AGENCIES.

Boston, New York, Chicago, Washington, Toronto, Minneapolis, Denver, San Francisco, Los Angeles. Manual free. EVERETT O. FISK & CO

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY:

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Wednesday, Sept. 6, 1899, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

CONNECTICUT, HARTFORD.

HARTFORD THEOLOGICAL SEMINARY,
Unexcelled Advantages for College Graduates. Full information on application to Professor Jacobus. 60th Year Opens September 27, 1899. Hartford, Conn.

MASSACHUSETTS, BRADFORD.

CARLETON SCHOOL For Young Men and Boys.
Unique advantages to youth fitting for college or seeking a good English education. Best home nurture.

CONNECTICUT, GREENWICH.

ACADEMY AND HOME FOR 10 BOYS
Greenwich, Ct.
An ideal combination of school and home life for ten pupils. 28 miles from New York City. Unsurpassed healthfulness. Thorough mental, moral and physical training. 73d year of Academy. J. H. ROOT, Prin.

MASSACHUSETTS, AMHERST.

The Sauveur Summer School of Languages
At Amherst College, Mass., July 10-August 18
For descriptive pamphlet apply to the Rev. DAVID SERAGUE, Amherst, Mass.

MASSACHUSETTS, NORTON, 28 miles from Boston.

WHEATON SEMINARY FOR YOUNG WOMEN.

65th year begins Sept. 13, '99. Advanced courses for high-school graduates and others not wishing full college course; also college preparatory and special. Advantages in art and music. Gymnasium, outdoor sports, extensive grounds, Christian home influences. For circular and views address the president, REV. SAMUEL V. COLE, A. M., D. D., Norton, Mass.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

N. E. SABBATH PROT. LEAGUE, 28 School St., Boston.
BOSTON AUXILIARY OF THE AM. MCALL ASSO.
Miss Edith Stearns, Treas., The Charlestown, Boston.
The post office address of Rev. G. R. W. Scott is Kenrick Park, Newton, Mass.

MRS. MARY CLEMENT LEAVITT can be engaged as pulpit supply or for lectures, from April 1 to November. In her lectures on Hawaii, Madagascar, and other countries, Mrs. Leavitt tells her hearers what she has seen. Address Aburndale, Mass.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.
JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Rent through July and August, furnished house, 10 rooms, modern conveniences; on a pleasant street and near all the attractions of Casco Bay. References exchanged. Address R. T. H., 443 Camberland Street, Portland, Me.

Wanted, a child to board in a private Christian family, or will take two or three children. Healthy location, on a hill, with plenty of land. Good references given if desired. For particulars, address Box 315, Stoneham, Mass.

Wanted, a young lady under twenty-eight of culture and refinement, college graduate preferred, as a companion for a lady and governess for growing child must be fond of children and have some musical ability. Best references required. Address W. B. A., Independent Office, 130 Fulton St., New York.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

CONTENTS

EDITORIAL:

Paragraphs	557
Religion in Country Districts	557
Congregational Forces at the South End, Boston	558
Dr. James Brand	559
The Transformation of Zaccheus	560
Current History	560
Current History Notes	573
In Brief	561

CONTRIBUTIONS:

Oliver Cromwell, the Typical Puritan. Prof. Williston Walker	563
Honors to Our Soldier Dead. Lillian Camp Whittlesy	564

HOME:

Poems by Caroline Hazard—selected	569
Paragraphs	569
The Matin Song. Isaac Ogden Rankin	569
An Over-Turned Day. Mrs. C. H. Daniels	570
A Spring Song—a selected poem	570
Closet and Altar	570
A Chip of the Old Block—a selection	571
Tangles	571
The Conversation Corner. Mr. Martin	572

THE SUNDAY SCHOOL—Lesson for April 30

FOR ENDEAVORERS—Topic for April 30-May 6

PROGRESS OF THE KINGDOM

LITERATURE

NEWS FROM THE CHURCHES:

A New Pastor in Leominster	579
Shawmut Church, Boston, and Its New Pastor	568
Alabama Meeting	568

MISCELLANEOUS:

In and Around New York	562
Is Religion in New Hampshire on the Decline—a symposium	565
In and Around Chicago	567
Education	577
Dr. Smith at Yale	577
The View Point of Others	578
Notices	579
In and Around Boston	584
Business Outlook	585
A Layman's Protest	585
Deaths	586
Woman's Board Prayer Meeting	587

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

Published every Thursday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, \$3; 2 YEARS, \$5; 5 YEARS, \$10.
SINGLE COPY, 6 CENTS.

IF PAYMENT IS DELAYED, \$3.50 PER YEAR.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 Months, 25 cents

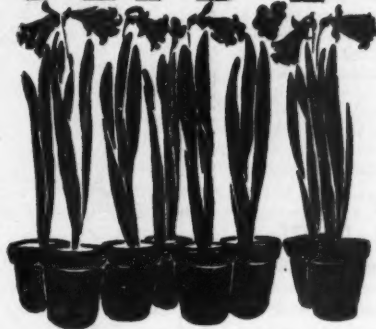
RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd

HARPER'S MAY



THERE are three distinct and especially noteworthy features to the May issue of HARPER'S MAGAZINE: A graphic picture, by Richard Harding Davis, of one of the most important and interesting branches of the modern army and navy services, *i.e.*, the work and life of war correspondents; a striking novel of adventure of the modern romantic type, "The Princess Xenia," by H. B. Marriott Watson; the first thoughtful and critical history of our recent war, by Senator Henry Cabot Lodge—the two last are appearing serially. The other contributions to the number are characteristic of the high literary quality which has for years been a distinguishing feature of HARPER'S MAGAZINE. These are written by W. D. Howells, Mary E. Wilkins, Julian Ralph, and others, and illustrated by such distinguished artists as W. T. Smedley, Frederic Remington, T. de Thulstrup, R. F. Zogbaum, C. T. Chapman, and A. E. Sterner.

OUT TO-DAY

The Congregationalist's Publications.

SHORT, COMPREHENSIVE, POPULAR.

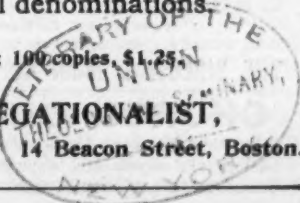
The New Free Church Catechism

Just issued in England by a representative committee of eight evangelical denominations.

Handbook Series No. 23. Price, 4 cts.; 100 copies, \$1.25.

Address THE CONGREGATIONALIST,

14 Beacon Street, Boston.



THREE TIMELY BOOKS FOR YOUNG PEOPLE.

When Boston Braved the King.

By W. E. BARTON, D. D.
314 pp. Cloth, \$1.50.

The ready pen of Dr. Barton finds a fit subject in sketching Colonial History, and right well has he described one of the most famous of Boston's historical events.

He has made a character study of the men, a picturesque view of their surroundings, and pays a fitting tribute to courage and high patriotism.

A Daughter of the West.

By EVELYN RAYMOND.
347 pp. Cloth, \$1.50.

Miss Raymond tells in easy, flowing manner of the home life of a high-minded, wide-awake, motherless girl. One can nearly feel the sweep of the Western breezes as he reads of the perfect freedom of ranch life as delineated in this story.

Cadet Standish of the St. Louis.

By WILLIAM DRYSDALE.
352 pp. Cloth, \$1.50.

Of all the many war stories this is one of the best. Mr. Drysdale's intimate knowledge of Santiago and the surrounding country, Cuban life in general, and the late war in particular, gave him the basis for what has proved to be one of the strongest books of the year. It is historically true, introduces many noted individuals, and will fascinate while it stimulates its reader.

LIBRARIANS

of Public or Sunday-School Libraries
will find these books worthy
of attention.

Sold Everywhere.

W. A. WILDE & CO.,
Boston and Chicago.

THE KINSHIP OF SOULS.

A Narrative. By Reuen Thomas.

12mo. Cloth, extra. \$1.50.

The author of this work is well known through his connection with the ministry. The volume gives an account of a trip made by a philosophical professor, his intellectual daughter, and a young theological student, including descriptions of various portions of England and Germany visited by them.

"Dr. Thomas's book is an interesting combination of discussion upon humanity, philosophy, literature and religion from a rarely endowed mind. It is illuminated always by grace of style and often enlivened by humor."—*Boston Herald* (Editorial).

At Bookstores. Sent, postpaid, by

LITTLE, BROWN & CO., Publishers,
254 Washington St., Boston.

615,000
Sacred Songs No. 1
ALREADY SOLD.

Music Edition, \$25 per 100. Sample, 20 cents, by mail.

THE BIGLOW & MAIN CO. NEW YORK.
CHICAGO.

CHURCH ORGAN.

For sale a good second-hand organ. 2 manuals, 24 stops, 2½ octaves, etc. Apply to FRANCIS E. BLAKE, 95 Milk St., Boston, Mass.



Nothing Better than the Best.

Pillsbury's Best Flour is the standard. The claim often is made for other flours that they are as good as Pillsbury's Best, but never that they are better. You are told that it is dearer. That is not so. It may cost at times a little more per barrel, but a barrel of Pillsbury's Best will make more loaves of bread than will a barrel of other flour. Pillsbury's not only is the Best but also the Cheapest.

Made by THE PILLSBURY-WASHBURN FLOUR MILLS CO., LTD., MINNEAPOLIS, MINN.

MAKERS ALSO OF PILLSBURY'S VITOS.

A "steamer" rug is a handy thing

even if you never see a steamer. At sea it is a necessity—in the home and in the camp it has a thousand uses.



The Kenwood Rug

is shaped like a bag, requires no "tucking in," slips on and off easier than a coat, and a gale can't disarrange it or reach you.

Examination Without Cost.

Write us for samples, prices and all the particulars. If the idea then commends itself to you, we will ship the rug, and if not satisfactory in every possible manner; if not more than you hoped for; if you have the slightest dissatisfaction, return it and get your money back by return mail.

The Kenwood Rug is woven of soft, fleecy cloth, cut down in front to within twelve inches of the bottom. Patent fasteners—no buttons; no strings. Lighter in weight than the old square rug; softer and warmer. None of it is the way. One slight pull, the fasteners are unclipped and you are out. Bag part unclips, making rug square. Available as extra rug or lounge cover, or for any purpose to which a square rug is more adapted. Rolls up in a small bundle—a good "carry-all."

Send today for full particulars.

THE KENWOOD MILLS, Albany, New York.

THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 20 April 1899

Number 16

A Few of Next Week's Features

THE WHITE HARVEST FIELD OF CURA. By Rev. F. E. Clark, D. D.

A LONDON LETTER, describing the delegation to the International Council and the reception of Mr. Sheldon's books.

HER POEM. A story by Bertha Gerneaux Woods.

SEASONABLE FOODS. By Anna Barrows.

THE WRECK OF THE ROBERT W. LOGAN, missionary vessel of the American Board.

THE YALE BAND IN BOSTON. A description of the student missionary crusade.

The New Free Church Catechism

Second Edition now ready. Handbook Series, No. 23. Price, 4 cts.; 100 copies \$1.25 postpaid.

The Congregationalist Services

No. 28, For the Day of Pentecost, and 38 other Services. 100 copies 60 cts. postpaid. Sample set, 15 cts.

The One Theme A young man's impressions of a great preacher who has stirred his heart are always significant. A private letter has come to us from a recent college graduate who heard not long ago the first sermon of a minister on assuming charge of a famous pulpit. What seems to have pleased this auditor most was the fact that the eloquent divine emphasized so constantly and strongly the person of Christ. "He made us sit down next to Moser, Paul, Shakespeare, Tennyson, Tyndall, Drummond and Lincoln, and having talked with each of them about eternity, at last Christ was introduced in the splendor of a divine mission. The others disappeared as witnesses and Jesus told us that he was the Way, not only for the sages of the world, but for the poor and weak-minded." To have a sermon—whether long or short, simple in its style or embellished with many figures, move straight to one goal and that Christ as Saviour of men—is there any better way of making the pulpit the power it ought to be?

Simplicity in Sunday School Organization

All the leading Christian denominations in the United States have efficient Sunday school societies. The American Sunday School Union has, like the others, a publishing house and a missionary department, and it draws its support from all the denominations. The International Sunday School Association hitherto has not planted Sunday schools or published papers or books. Its aim has been to bring the Sunday schools of North America into touch with one another, to maintain organization by towns, districts, counties and States, and to hold all these bodies together in one general association. It has thus sought to unite and guide all the schools in the study of the Bible, and to bring to them as many persons, old and young, as possible. The organization of this association has been simple, and it has claimed no authority. It has an executive committee of one member in each State, who is chairman of the committee in his own State. It has maintained a few field

workers, and its expenses, which have not been very large, have been raised by State bodies and individual contributions without special appeal. A new president is elected at each triennial convention, and his duties are mainly those of a presiding officer at that meeting. Mr. S. B. Capen of Boston was the president of the last convention, which was held in this city. We understand that an effort will be made at the Atlanta meeting for a more thoroughly organized body, with a constitution, officers with defined authority, a board of managers, etc. We hope the effort will not prevail. Congregationalists do not take kindly to union or interdenominational bodies which incline to assume authority. Baptists feel the same way. Methodists and Presbyterians prefer to keep authority within their own bodies. Co-operation of these denominations in Sunday school work must be voluntary, and the organization that would lead them must be as simple as possible.

Problems of Ministerial Education

The condition of our denominational seminaries is such now that they need whatever invigoration can come from within as well as from without. Might not a plan of our Protestant Episcopal friends be tried by us with advantage? Last week, for the sixth time, representatives of eight of their training schools for the ministry, assembled in New York to discuss themes pertinent to the administration of such institutions. They came from as far West as Wisconsin, and as far South as Virginia. They represented High, Broad and Low schools of churchmanship. After discussing the subject of beneficiary aid to divinity students, they voted unanimously "that it is desirable to remove as far as possible from the question of aid to students any eleemosynary character," thus putting the Episcopal seminaries in line with such institutions as Union Seminary, New York, and the Harvard Divinity School. They discussed the subject of honorary degrees and titles and decided to adopt uniform rules governing the granting of the titles of B. D. and D. D., and to abolish the title of doctor in sacred philosophy. They also discussed the problem of stimulating missionary interest in the seminaries and promoting systematic study of missions there. Our seminary administrators are facing questions like these. There are others of an even graver character affecting curriculum, ways and means of support, possible unnecessary duplication of plant, etc. Why cannot they get together for a comparison of views?

Relief for Cubans

A year ago this country sympathized so strongly with suffering Cuba that it was willing to go to war on its behalf. Today a loud and imperative call comes to give another proof of disinterested concern in

our needy neighbors. With probably not less than 150,000 orphans in a destitute condition and with multitudes of adults in extreme poverty, without means at hand wherewith to secure shelter and food, the picture is hardly less dark than that so frequently drawn twelve months ago of the abject plight and misery of the reconcentrados. While the Government is doing much to better the situation at certain points, private generosity in an ample stream must speedily come to the rescue. We know of no more practical way in which to express sympathy than by sending money to the Cuban Industrial Relief Fund, whose New York headquarters are 75 Tribune Building, and whose New England headquarters are at the Congregational House, Boston. Their efficient general manager, Mr. William H. Howard, has made a careful study of conditions and knows how to utilize to the best advantage the means put at his disposal. If our readers could see the pictures which have just come under our eyes, taken only four weeks ago, of starving widows and children, we believe they would be moved to contribute something in order to help blot out this sore. What better use can persons of large means make of their possessions than to establish orphanages after the pattern of those which have ministered so nobly to Armenian children? But let us not wait for the millionaires to act. Small sums from many sources will pour streams of blessing into Cuba. Any money sent to this office will be promptly passed over to the Industrial Relief Fund.

Religion in Country Districts

A number of years ago a small boy in a sparsely settled New England town found himself on a week day alone in the meeting house. For the first time in his life he went up those solemn stairs into the pulpit. Feeling that he must do something to justify his intrusion into the sacred place, he suddenly remembered that he had heard some reflections on the character of a neighborhood in a remote part of the town. Finding a piece of paper, he wrote a notice that on such an evening, at early candlelight, there would be a prayer meeting in the schoolhouse of that district. He slipped the paper between the hymn-book and the Bible lying on the desk. It hardly occurred to him that the notice would ever be heard of again. But the next Sunday morning, as he sat in the pew with his parents, thinking of something quite foreign to the service, he was startled by hearing the minister announce in joyful tones that a work of grace had begun in — district, which was greatly in need of it; that some unknown person, evidently moved by the Spirit, had sent in a notice of a prayer meeting to be held there that very week. The notice was read and a prayer followed.

which was alive with conviction of the religious destitution of that part of the town.

The feelings of that boy cannot be described. It seemed to him that every eye in the house was fixed on him. He knew his face was very red, and he sat with bowed head. But curiosity got the better of discretion, and he begged his father to take him or send him to that meeting. It was some miles from his home, but his parents thought he was under religious conviction, and he went to the meeting. The schoolhouse was crowded. The interest was profound. But it was not what the originator of it anticipated or desired. One man followed another, denouncing those who had reflected on the good name of the community and vowing vengeance on the one who had sent the notice, if he should be found. Of course the boy kept his secret. The gathering could hardly be called a prayer meeting, and it was not repeated.

Our memory of this incident is revived by reading the comments on the recent Fast Day proclamation of Governor Rollins of New Hampshire. He declares that religion is being neglected in the country towns, and that moral and mental degeneracy is following that neglect. He calls on the people to repent of their sins and turn to God. Somehow he puts a tone of conviction into what has often been formally said, and his utterance has attracted much more attention than he probably expected. Good men and women have been moved to pray for neglected country places a long way off. But few of them confess that they live in such places. There is a chorus of dissent from the back country districts. Enterprising daily newspapers are publishing testimonies, not from New Hampshire only but from various sections of the whole country, from persons who say that religion is not on the decline where they live. Witnesses have been called who speak from wider range of observation. For example, Governor Mount of Indiana says that neither statistics nor the opinions of the best posted men in the United States support Governor Rollins's statement. Bishop Doane of Albany says the reports from the clergy in his diocese show that religion is not declining in the rural communities of New York. On the other hand, many support Governor Rollins and use his proclamation to enforce various inferences. For instance, a pastor in New York city read the document to his congregation and declared that it was true and that the cause of it was the preaching of an emasculated gospel resulting from the higher criticism.

These testimonies count for much less than those from men and women who have studied the problem at close range. We have no reason to question the statements printed elsewhere from New Hampshire pastors. Doubtless they know whereof they speak. But the problem before us is not peculiar to any one State. The *Atlantic Monthly* published two articles a year or more ago by Alvan F. Sanborn, revealing conditions in rural New England which any one who has lived there will recognize. He showed that many circumstances make against the intellectual or religious quickening of the dwellers in the country. Another article

with similar purpose appears in the current number of the same magazine. It presents vivid pictures, many of whose lineaments are real. But they are drawn by one who has lived among New England country people while evidently proudly conscious that he is not of them. He sees their weaknesses, their narrowness, their vices. He depicts these with a vicious glee. It is hard to realize that the author gathered his materials while acting as pastor of a New England town, not hard to see why he soon gave up his pastorate.

Quite in contrast with some of the testimonies we have mentioned was a recent address before the Twentieth Century Club of Boston by the proprietor of the Roycroft Press. He lives in East Aurora, New York, a town of about 500 inhabitants. The picture he drew of it would have astonished Bishop Doane and would have justified Governor Rollins in adding several adjectives to emphasize his proclamation. He told how ignorance and idleness, the want of interest in the larger world and of any encouragement to noble aims had bred dullness and coarse vices in young and old. But his chief interest was in what he was doing for them by introducing new business, which gives many of them employment. He has set them to kinds of work which engage their minds and develop their aesthetic tastes, and they are already showing even worthier results in character than in the handiwork which has become their pride. The sympathy with which this man spoke of the people of East Aurora made the eyes of his hearers glisten and showed clearly the ground of his success. Over and over again, as he spoke, he repeated the saying of William Morris, "Art is the expression of man's joy in his work." Evidently this man of large ability, of real genius, had found his place. He was satisfied to spend his energies in uplifting and honoring a rural community of 500 people.

This gives us a solution in a nutshell of the problem of the country districts. No more corrupting vices are to be found in cities where collegesettlementsareplanted than in these small villages surrounded by a scattered population. But among them is to be found many a gem which can be polished into moral and intellectual beauty. And the people as a whole in these New England towns are capable of as worthy character as those of any part of the land or of any land, while they are exposed to quite as debasing, though different, temptations from those in cities. They need intelligent, patient, sympathetic leadership. Many of them will respond to it nobly. In many of these towns are men and women, little known, who are exercising such leadership. The minister who appreciates the people, the man or woman who lives among them as one with them in a Christly spirit striving to help them to realize the best things, will nowhere else find a more satisfactory reward.

What Governor Rollins has said is not true of some New England towns. So far as statistics go, Secretary Coit has shown that church membership in Massachusetts small towns has relatively gained during the last fifty years. Probably the same could be shown for the other New England States. And yet it is true that vital religion is declining in many sec-

tions, and with it all is declining that our New England fathers honored. What the people in them supremely need is to repent of their sins, to believe on Jesus Christ as their Saviour and Lord and to serve God in newness of life. To lead these people to do these things is a work to be coveted by any one, layman or minister. And God is ready to give success to those who undertake this work with all their hearts. Neither army nor navy has issued a call to loftier patriotism than that which comes from these hill towns.

Congregational Forces at the South End, Boston

With the installation, last week, under notable auspices, of Rev. W. T. McElveen, Ph. D., over the Shawmut Church, Boston, surmise and questioning concerning a readjustment of Congregational interests at the South End will, for the time being, cease. Strong in the conviction that it has a distinctive and important mission, with its leading members willing to put their hands deep into their pockets to sustain the work, Shawmut moves forward to record what, we trust, will be another honorable chapter in its already conspicuous history. It is for the denomination at large to extend its warmest congratulations and to expect that the next few years will fulfill the promise of the present hour. In view of the criticism in some quarters upon the continuance of the church we are glad, in this issue, to print a somewhat extended justification of this policy from the pen of a member of that church who represents the men now shaping its policy.

So long, certainly, as each of the three churches concerned in what is called the South End problem desires and is prepared to continue its activities in its present location the time for readjustment is still distant. There is no outside organization in Congregationalism, and there never will be one, possessing sufficient authority or ability to bring about union or even federation, irrespective of prevailing sentiment in the churches themselves. The case for the continuance of each on the present basis can be strongly argued. The Shawmut congregation is contributing more money today than six years ago, and it receives only one gift of any considerable size from outside sources. Union pays its bills, despite the loss of members who were long among its pillars. Berkeley Temple, notwithstanding its large expenditures, completed its last year without a debt. Each of the three has an honorable history, and a constituency which clings to it notwithstanding all the fluctuations of population. Readjustment, if it comes, must first be preceded by a general willingness to pool all the issues involved, then a careful and scientific examination should be made of the opportunities of each field, the resources available and the actual services now being rendered. The spasmodic raising of this South End problem whenever one of the three pastors resigns and the immediate conclusion that the church thus left pastorless should withdraw from the field contribute little to the real solution of the problem involved.

But that there is a problem no one can deny, and that there is a growing senti-

ment in the denomination toward some reconstruction is equally evident. It is possible to interpret this outside interest as a species of meddlesome intrusion upon matters which are of concern only to the churches involved. But the more generous construction to be put upon this attitude of outsiders is that it represents a genuine sympathy with organizations now confronted with problems which in their palmy days they little dreamed they would ever face, as well as a real desire to make Congregationalism in that crowded section of our city more effective.

From the point of view of Protestantism the South End in most sections of it is over-churched. A census of the ward as then constituted, in which the three Congregational churches are located, taken in 1890, showed sixteen Protestant organizations in a population of 15,638, or one for each 977 inhabitants. At that time one Catholic church sufficed for the ministration to its natural constituency, which must have been more than one-third of the residents. Conditions in the nine years have not appreciably changed. It does not alter the case to point to the two or three thousand habitual Protestant neglecters of the sanctuary. If they all went regularly there would still be ample room. On the other hand, Shawmut Church has seen fit to sell the mission on Harrison Avenue, conducted for over thirty years, reasoning that the \$15,000 obtained thereby can better be utilized if the work is centralized at the edifice on Tremont Street. There is reason to hope that this expectation will be realized, inasmuch as the former attendants at the chapel, in the two weeks since services ceased there, have seemed ready to ally themselves with the home congregations and the Sunday school. But the abandonment of this old-time mission leaves a large territory in the less respectable section of the South End almost entirely destitute of any Protestant institutional agency. The chapel has, for a long time, been the only evangelical and evangelistic center between Washington Street on the west and the water front on the east, between Northampton on the south and Dover Street on the north, a district of over a mile in length and of considerable breadth. Without criticising our Shawmut brethren for adopting a course which seemed to them likely to conduce to the largest results, we still deplore the abandonment of so large a section of the city where we as a denomination ought to be represented, the more so because it is now a field practically without Protestant religious services. Although its population is over 8,000, one-third of them at least are Protestants.

The fundamental question is to what extent it is wise to maintain the existing organizations and on what basis ought they to be conducted. Certainly when church spires are so thick throughout a

considerable section of the South End it cannot be said that Protestantism lacks an equipment wherewith to reach the masses. But when the pastor of Berkeley Temple, which has made unusual efforts to reach the multitude, is quoted in *The City Wilderness* as saying that his church touches and brings permanently within its influence not more than two or three habitually non-church going men within a year, many serious questions are raised as to the reason for the failure in this particular of even splendidly equipped enterprises managed by tireless and consecrated workers.

Readjustment at the South End, if it ever comes, must have in view the one end of increasing the spiritual power of Congregationalism there. One year, or even five years, may not bring about any no-

as practicable to federate our own interests, thus to avoid duplication and waste, to promote a sense of comradeship and unity and to further the interests of that larger kingdom of God, to serve which is every denomination's chief and first duty.

Dr. James Brand

Last week, on Tuesday, Dr. Brand suddenly laid down his work in this life and put on immortality. He was sixty-five years old, but he seemed to his contemporaries much younger, for he graduated from Andover Seminary not quite thirty years ago, and from Yale in 1866. After a ministry of four years in Danvers, Mass., he accepted a call to the First Church of Oberlin, and became in that pastorate the successor of Dr. C. G. Finney. There he has labored for more than a quarter of a century.

That church was organized the year when Dr. Brand was born in the Province of Quebec. It has had only three pastors, and they have all resembled one another in prominent characteristics. The first, Rev. John J. Shipherd, was one of the two founders of Oberlin; and both town and college were the outgrowth of a great revival movement in the early thirties, whose watchword was that of the New School theology of the time—"Personal responsibility and immediate duty." By temperament and conviction Dr. Brand was the legitimate successor of Messrs. Shipherd and Finney. He was evangelistic and emotional as a preacher, but his eloquence was scholarly and convincing. First of all, he sought the spiritual renewal and quickening of men; and not only the families who have grown up under his pastoral care, but thousands of students who have gone out from Oberlin, carry the abiding impress of his preaching. He was a whole-souled reformer, unsparing in his condemnation of whatever he be-



REV. JAMES BRAND, D. D.

lieved was hostile to the higher spiritual life of men. Several years ago he published a volume entitled, *The Beasts of Ephesus*; and, while he fought against them all, with one of them, the liquor saloon, he contended valiantly in the courts. His volume of *Sermons from a College Pulpit* admirably sets forth his style and message.

Dr. Brand was profoundly conservative in theology, yet open to receive new truth as soon as it should be proved. In an address before the International Council in London nine years ago—one of the ablest there given—he said: "The higher criticism is to be received, not with prejudice, but with discrimination. There is a Christian and an unchristian, a purposely destructive and a kindly constructive, type. The former is to be resisted, the latter welcomed, watched and tested." He believed earnestly in the old doctrines of the gospel, and at the same time he felt that Christian duties to men had been less emphasized than duties to God. Hence

lieved was hostile to the higher spiritual life of men. Several years ago he published a volume entitled, *The Beasts of Ephesus*; and, while he fought against them all, with one of them, the liquor saloon, he contended valiantly in the courts. His volume of *Sermons from a College Pulpit* admirably sets forth his style and message.

Dr. Brand was profoundly conservative in theology, yet open to receive new truth as soon as it should be proved. In an address before the International Council in London nine years ago—one of the ablest there given—he said: "The higher criticism is to be received, not with prejudice, but with discrimination. There is a Christian and an unchristian, a purposely destructive and a kindly constructive, type. The former is to be resisted, the latter welcomed, watched and tested." He believed earnestly in the old doctrines of the gospel, and at the same time he felt that Christian duties to men had been less emphasized than duties to God. Hence

he had strong sympathies with socialism in its Christian aspects, and wielded the weapons of spiritual warfare against what he described as "the wicked spirit of caste, the unchristian use of money, the comparative neglect and even oppression of the poor by the rich, the guilt of mercantile selfishness, which ignores righteousness and curses barbarous and semi-barbarous peoples for national and personal gain."

Dr. Brand had in him the conviction, the fervor and inspiration of a prophet of righteousness. He preached with power, in the fear of God and without the fear of men. By voice and pen he was a leader of the thought and work of his denomination. He was tireless in his service of foreign and home missions, of Christian education, of every enterprise for which he felt himself responsible to build up the kingdom of God. The last letter we received from him, written only a few days before his death, contains this characteristic message: "I shall speak a good and true word for *The Congregationalist*. It deserves the best words." The news of his death will bring sorrow to hundreds of men and women all over the land who felt his uplifting, friendly influence during the formative years of their lives as students at Oberlin; and to many others who have experienced his helpfulness so constantly and so long that they will find it difficult to realize that his work on earth is done.

The Transformation of Zaccheus

The transformation of character sometimes is a conspicuous result of conversion. There are many instances where the contrary is true, where one always has lived a life so free from objectionable features that little if any difference at first is evident when one has become a Christian, but in many instances the beginning of a religious life means a radical change. This was true of Zaccheus. To be a chief publican meant to be disreputable; not necessarily immoral, but open to the natural suspicion of making money corruptly. He was rich, and this then implied that he had used his opportunities wickedly. The willingness of such a man to climb up boyishly into a tree in order to see our Lord pass by is quaint and touching. There is something boylike, also, in the joyful alacrity of his descent at Christ's bidding, and in his ready assumption of the rôle of host. He knew, of course, that public contempt would fall upon both Christ and himself, as it did, and his single quoted utterance to Christ seems to have been prompted by the audible murmurs of the bystanders as they went home together. "Behold, Lord," said he, "the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man I restore fourfold." This is not, as it often is assumed to have been, a promise for the future. It is a statement of his usual custom, and the answer of Jesus certainly was an approval of the rectitude of Zaccheus, as well as a recognition of him as a true heir of heaven, although he frankly ranked Zaccheus as having been, until then, without salvation.

Now the transformation which took place in this man's case was not quite that which often is seen. It was not a reform and remodeling of outward life so far as we know, it was not the abandonment of vice and the adoption of vir-

tue. It was rather the development of moral excellence into conscious, purposeful consecration. The fact that Zaccheus was a publican, and condemned as such, does not necessarily imply that his character was like that of the ordinary publican. There is no reason to believe that he had lived an ill life. On the contrary, the indications are that he was a man of high character, but now he becomes a frank and open disciple of Christ, and is recognized as such by our Lord. The point is that moral excellence needs to be transformed as truly as that character which apparently is much less commendable, and this needs enforcement. It is better to be pure, truthful, honest and upright than the reverse, but, without sincere consecration to Jesus Christ, no one can claim that his life is what Christ has bidden him make it. Like the life of Zaccheus, it must be transformed. Christ must be received into the home and into the heart.

Current History

The United States and Spain

Peace between the United States and Spain was formally declared on April 11, the French ambassador, M. Cambon, acting for Spain throughout the negotiations and at the formal ratifications at the White House. The part rendered by France in acting as negotiator between the two Powers at war has tended to draw France and Spain nearer in a way that may redound to the welfare of France in coming years, and at the same time the good feeling between the United States and France has not been impaired—witness the recent gift of Sevres ware for the White House from the French Government and the recent interchange of courteous notes between Presidents McKinley and Loubet. The transfer of Mr. Bellamy Storer, a Roman Catholic, from the post of minister to Belgium to that of minister at Madrid will give us an excellent representative at the Spanish court. Spain has selected as her representative at Washington the Duke of Arcos, who has an American wife. Mr. Storer will have a thorny path to walk for a time, but his diplomacy and nerve will carry him through no doubt. Reports as to the feeling of the Spanish people toward us are conflicting. Some tourists tell of inability to detect any animosity on the part of the inhabitants. On the other hand, Emma Nevada, the American opera singer, has had to cancel an engagement to sing in Spanish towns, owing to insults received in Seville. One thing is certain, that many of the Spanish people and statesmen are grateful for the relief that comes with the loss of colonial possessions, with the cessation of drafts upon the young manhood of the country in military service, and they welcome the present opportunity of turning their attention to the development of domestic industries and the conservation of national wealth through internal development.

Affairs in the Philippines

General Lawton, after a punitive expedition to South Luzon, has returned to Manila, having accomplished the purpose with which he started. A poll of the volunteer regiments in service does not indicate a very pronounced determination on their part of continuing in the service

longer than forced to by the Government, and unless there is a change of attitude on their part and an end to hostilities before long the Administration will be forced to call for other volunteers, that is, unless an attempt is made to utilize as allies native soldiers of the tribes hostile to the Tagalos. A letter from Admiral Dewey to Secretary of the Navy Long refers to the government of Aguinaldo as "a severe military despotism," and all reports from Luzon indicate that the severity of his rule, both in the matter of taxation and the taking of the life of those who oppose his authority, are fast breeding discontent even among the Tagalos. General Otis is co-operating with the remaining Spanish general who has been endeavoring for some time to negotiate an exchange of prisoners with Aguinaldo, and he has put at the service of the Spanish general to use as pawns in the game with Aguinaldo 1,600 Tagalos prisoners taken by our troops, for whose ransom Aguinaldo may feel it worth while to release some of the Spanish prisoners without exacting at the same time the heavy money indemnity which he hitherto has steadily demanded from Spain. We are bound by treaty obligations to assist Spain in exchanging prisoners in the Philippines and in Cuba, and General Otis's offer is simply the execution of this policy.

The commission, with President Schurman of Cornell at its head, is proceeding with its investigation, interviewing prominent residents of all parties and races in Luzon, and getting their answers to definite and uniform questions respecting the possibility of native rule and the duty of the United States in the premises. With such data before them they will be able to act more intelligently. No effort is being spared to disseminate the recent proclamation throughout all the islands, and everything is being done to impress the natives that underneath the iron hand is the silk glove; that property rights will be respected, wounds assuaged, and prisoners treated with magnanimity.

"The Sale of Law"

The full significance of the testimony given before the Mazet Committee in New York city last week by Mr. Richard Croker, Judge Pryor and ex-Judge Daly even now has not dawned on the public. In substance it means that judicial decisions, appraisals, and transfers of property within greater New York are a matter of barter and sale. Judges buy their nominations and pay the price to Tammany. Judges appoint appraisers who have made their peace with Tammany by paying tribute—in most cases a definite proportion of the fees. Property must be sold by auctioneers in whose business profits Mr. Croker has a share. In short, Mr. Croker and his lieutenants frankly admit that not only do the salaries of official positions created by law belong to the victors in the municipal elections, but so also belongs a portion of the profits of all forms of business done in the city, especially such business as in order to do its work easily and legally must have either the approval or the condonation of the public officials. Of course with such a system of brigandage in full play and fully organized it is not surprising that Mr. Croker is now a multi-millionaire and that projectors of new business enter-

prises endeavor to secure him or his sons as partners or shareholders in their property. Projects he favors go through the city legislature and the city departments. Projects he condemns die by the way. The significant fact about the evidence thus far produced is not that it is what it is—the significance of it is in the manner of its production. Without a trace of shame or contrition Mr. Croker either brazenly admits or else boldly refuses to testify, his whole manner and attitude indicating contempt not only for those who do not hold a similar theory of government, but also for the great commonwealth whose legal representatives have summoned him to disclose what he knows. But perhaps even this Occidental despot of Irish blood, Roman Catholic faith and metropolitan environment may realize, ere he is released as a witness, that "pride goeth before destruction," and that the Empire State is not his satrapy, even though New York city is.

The Rival Democratic Banquets

Mr. Bryan's speeches last week in Milwaukee and New York, at banquets held in honor of the memory of Thomas Jefferson, indicate no abatement in his devotion to the 16 to 1 ratio of coinage of silver, and no change in his hostility to retention of the Philippines by the United States. His allusions to the "trust" problem indicate that he will keep that issue prominent both in his speeches and in the party platform. The enthusiasm created by his presence and his doctrine does not seem to have abated, and it is clear that the faction of the Democratic party which he represents will go to the next national convention prepared to enforce the enactment of a party platform, much like that created at Chicago in 1896, plus new planks attacking the Administration for its Philippine policy and its refusal to deal with defiant, illegal combinations of capital. Just how many of those who left the party in 1896 because of Mr. Bryan's silver mania will now return to it and endure that in order to express their dissent from the Administration's Philippine policy is a question which affords much latitude for speculation. Certain eminent members of the gold faction of the Democracy in 1896 have asserted their willingness to see the gold standard lost, rather than have the expansion policy win. But we do not believe their name is legion.

The gorgeous, bacchanalian feast held in the Metropolitan Opera House last week in honor of the memory of Thomas Jefferson was one that Mr. Bryan refused to attend chiefly because of the heresy of its promoters on the subject of silver. Tammany, Mr. Croker, Mr. Perry Belmont and a very substantial element of the old line Democracy in New York, New Jersey and Connecticut are endeavoring to oust Mr. Bryan from leadership of the party. They dissent from him on silver and on expansion, and their opposition to trusts would have to be taken in a Pickwickian sense. Unfortunately for the most lasting and far-reaching effect of this political orgy, its chief promoter, Mr. Croker, was forced by the State of New York to take the witness stand the next day and undergo cross-examination by the Mazet legislative investigating committee. His admissions and evasions respecting his theory and practice of gov-

ernment were so unlike those which Thomas Jefferson, Andrew Jackson, Samuel J. Tilden and Grover Cleveland would have given that the faction he is leading may well regret that its fight has to be waged under the banner of St. Tammany.

The British Budget

Not daring to increase the income tax rates, nor wishing to alienate the brewers by an increase in beer rates, or the tobaccoists by a return to the duties of 1897, Sir Michael Hicks Beach has made his countrymen the proposition that Great Britain assist in meeting the deficit between income and revenue during the coming year by ceasing for the present to reduce its debt, that is, that it do not make any contribution to the new sinking fund, which has automatically, as it were, been reducing the debt of the kingdom during the past few years. He also suggests a few new stamp duties on foreign and colonial bonds, and on domestic corporation loan, capital and debenture stock. Parliament assenting to this scheme, he estimates that the government will have a revenue of £111,157,000 to meet a national expenditure of £110,927,000 during the next fiscal year. The increase of national expenditure he attributes chiefly to the naval appropriations which are necessary in order to keep British power as strong relatively as it has been in the past, and he is hopeful that the approaching peace conference at The Hague may devise a check for what he terms "this terrible competition in armaments, so wasteful of our ability, energy and money, from which even the wealthiest nations may well pray to be delivered." The ministerial scheme for omitting the annual contribution to the sinking fund is severely criticised—not only by the Liberal leaders and journals but by Conservative organs of opinion.

A Defeat for the Ritualists

The burning question in England just now is the controversy respecting ritualism in the Anglican fold, and all attempts of the Ministry to prevent the issue from getting into Parliament are proving futile. Last week Mr. A. J. Balfour, the leader of the Conservatives in the House, met with a decided rebuff. He supported a motion introduced by Samuel Hoare, Esq., member for Norwich, which deplored the lawlessness within the Anglican Church, and expressed the hope that the Ministry would not recommend for ecclesiastical preferment any clergyman unless satisfied that he would loyally obey the bishops and the Prayer-book. But he objected strenuously, as did the ritualistic party in the House, to an amendment to Mr. Hoare's motion, adding the words, "and to obey the law as declared by the courts which have jurisdiction in ecclesiastical matters." But the motion with its amendment was carried by a vote of 200 to fourteen. Apparently the Anglican laity are about to take the reins, and if so the Ministry would do well not to ride for a fall in trying to save the Catholic party of the church from the discipline it deserves for its treason to the principles and fruits of the Protestant Reformation.

The Samoan Complication

Thanks to the good sense of diplomats and editors in Germany, Great Britain and the United States, the news brought from Samoa which reached civilization last week, telling of the slaughter of sev-

eral British and American naval officers and marines while engaged in a conflict on land with the forces of Mataafa—forces encouraged by German residents—did not precipitate a war nor permanently interfere with the negotiations already under way for the creation of a joint high commission to investigate the situation in Samoa. The rather, the news accentuated the demand for some solution of a problem that was daily growing graver, and as we go to press it seems probable that the commission will sail from San Francisco on April 25, bound for Apia, the guests of the United States Government on the vessel Badger. Great Britain, Germany and the United States will, it is believed, give precisely the same instructions to their representatives, thus precluding any difference that might arise from variety of opinion as to the scope of the commission's work. Each Power has agreed that the commission has authority to investigate all acts on the part of the representatives of each since the death of King Malleota. This is a decided concession on the part of Germany and the United States, as it makes the acts of Chief Justice Chambers and the German consul, Herr Rose, reviewable by the investigators. On the other hand, Great Britain's concession that the report of the commission, to be binding upon the signatory Powers, must be unanimous, is a decided victory by Germany, and is subjecting Lord Salisbury to considerable criticism from the British press irrespective of party.

For Current History Notes see page 573.

In Brief

No old man ever regretted a self-denying youth.

Clean your house, but forget not to ask God to cleanse your heart.

The best spring tonic is faith in God working in activity for others.

Men who grumble at the rain do not refuse fruit of the rain's nourishing.

The Year-Book waits only for the minutes from Minnesota. Why should they be months?

Several colleges are looking for presidents, but Mt. Holyoke has secured the President for her coming Commencement.

Wellesley's new president has, among her other accomplishments, the power to produce graceful and effective verse. The two poems at the head of this week's Home appeared in a book of verses published by her a few years ago.

We regret that, owing to unusual pressure on our columns, we are obliged to postpone Dr. Baldwin's article until next week. We have abundant evidence that this series on the Culture of the Spiritual Life is being widely appreciated.

At the annual meeting of the Sunday School and Publishing Society last Monday Mr. S. B. Capen's resignation of its presidency was accepted, and Rev. Dr. Willard Scott of Worcester was elected in his place. We shall speak of Mr. Capen's service more fully next week.

The Pilot's Roman correspondent reports Pope Leo XIII. as telling Cardinal Goossens and a number of lesser dignitaries that at a certain point in the recent surgical operation performed upon him he felt his strength giving away, but, to quote his own words, "I straightway invoked the aid of the Mother of

God and straightway I recovered my consciousness." Here is Mariolatry at the highest by the highest. We had supposed that the Pope was a monotheist.

Messrs. Baring, Magoun & Co., New York city, bankers, are authorized to receive subscriptions which any Americans care to make to the fund for the erection, in Huntingdon, Eng., of a statue of Oliver Cromwell. This endeavor to erect in Cromwell's native town a monument worthy of his great service to Christendom may find some supporters in this country, whose citizens already have done so much to aid similar projects in other English towns—the homes of Shakespeare, Keats and Bunyan.

If it be true, as Governor Rollins of New Hampshire and not a few others hold—witness our symposium—that religion is declining in rural New England, and if it be true, as President Eliot of Harvard University asserted last week in an address before the Massachusetts Reform Club, that the quality of school committees in the large New England cities has gradually deteriorated during the last forty years, then the condition of New England today, rural and urban, is far from healthy.

The moral energy in Mr. Moody's preaching is as conspicuous as his spiritual earnestness, and as a result of its grip upon the conscience numerous instances are on record of restitution of stolen property and of confession of crimes committed in the distant past. We would not classify among the most wonderful fruits of his work on the Pacific coast the fact that in one or two towns a number of delinquent subscribers have called at newspaper offices and, with penitent faces, paid up their arrearages. But the action is one of those practical evidences of the workings of grace that are keenly appreciated throughout newspaperdom.

This is the week for our monthly New Hampshire Broadside. Instead of recounting, as usual, current ecclesiastical events of interest and significance, we have thought best to devote the two pages and more to the one subject of general public interest raised by Governor Rollins's recent proclamation. The persons who present their views of the situation represent all sections of the State and in many cases long periods of familiarity with various forms of religious activity. It is worth much to be able to look through their eyes, even though we discover considerable difference in their reports of what they have seen and learned.

An act of Congress declares "that no officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise in any post exchange or canteen, nor shall any person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States." The Attorney General of the United States says that this act declaring that no person shall be allowed to sell liquors in the places named means that some persons may sell liquors in those places. The people of the United States do not believe that decisions should be made by their highest legal authorities which stultify their common sense.

It is interesting to note what a share many an individual family has in the social organizations of the community in our smaller towns. The removal of but three families from a certain Connecticut church takes the pastor, a deacon and the clerk of the church and seven from its total membership of half a hundred. The Sunday school loses nine members, including three teachers and the librarian. The Endeavor Society loses four members, including its president and corresponding secretary. The local lodge of Odd Fellows loses its treasurer and the W. C. T. U. its

president, treasurer and superintendent of press work. The school district loses committeeman, secretary and treasurer. We trust that the communities to which these families went were correspondingly enriched.

The new secretary of the Congregational Education Society, Rev. C. O. Day, has no intention of spending all his time in his office dictating letters to the churches reminding them of their duty and privileges. He wants to get his information at first hand touching the need and conditions of Western colleges, and with that end in view left Boston last week to be absent until May 20. His outward trip will take him through the southern sections of our country and *The Congregationalist* has sought to utilize again the pen which sketched Rudyard Kipling in his Vermont home so graphically, and we hope to publish two or three articles summarizing Mr. Day's impressions of current vital matters in the South and West. *The British Weekly*, which has a keen scent for literary material of the first rank, of March 30 printed in full the Kipling article, and the *London Independent* of the same date printed generous extracts from the same.

The kind, Christian spirit with which the Roman Catholic Church in the United States views the prospect of Protestant missionaries entering in and beginning work in Porto Rico, Cuba and the Philippines may be inferred from the following quotation from the *Sacred Heart Review*, edited and published in Cambridge. It says:

The American Missionary Association is endeavoring to raise \$10,000 as an extra contribution to establish three schools in Porto Rico next October. There will be, no doubt, a scramble for places in these institutions. The religious schoolteachers among our separated brethren do not work for their board, lodging and clothes, even if their labors are comparatively light, as they are likely to be in the case under consideration. Many Porto Ricans can teach the teachers that will be sent to our new possessions by the A. M. A.

Porto Rico, it will be remembered, is that past sacred preserve of the Roman Catholic Church which Father Sherman, son of Gen. W. T. Sherman, after visiting last fall, said was "a Catholic country without religion."

The portrait of Cromwell which adorns the cover page is from a photograph of the famous statue of Cromwell by Bernini, the great contemporary Italian sculptor, long in the possession of the Wertheimer family, and presented by Mr. Charles Wertheimer to the British Government, and by it placed in a suitable place in the House of Commons in February, 1898. Bernini was the leading sculptor of his day, especially in portraiture. He accumulated a vast fortune through large fees from royalty and the nobility. Compare his study of the face of the great statesman with that in the portrait with the autograph facsimile accompanying the article by Professor Walker—the latter is taken from the portrait of Cromwell found in the British Museum, one that Cromwell presented to Colonel Rich—and see how much nearer the Italian came to that conception of Cromwell which Carlyle expressed in prose when he wrote:

A man not beautiful to look upon, grim, other than comely. O, ye daughters of England, happily he is not bound to be beautiful; can without penalty suffer himself to continue ugly—ugly, and yet that is not the word. Look in those strange, deep, troubled eyes of his, with their look of never resting, wearied thought struggle, with their wild, murky sorrow and depth; on the whole wild face of him: a kind of murky chaos, almost a fright to weak nerves, at which, nevertheless, you look a second time, and sundry other times, and find it to be a thing in the highest degree worth looking at. For the chaos is indeed deep and black, yet with morning beams of beautifullest new creation peering through it.

In and Around New York

A Novel and Successful Week

"There were people at the meetings who had not been inside a church in years," was Dr. Strong's remark when asked about the Trenton week. This week was devoted to "everyday religion," and the people came in great numbers to learn about it. The Central Baptist Church, a stereopticon and the president and secretary of the League for Social Service brought the facts contained in the league leaflets to the attention of the people as ink and paper can never do. Beginning one Sunday and closing the next, each evening this popular instruction went on. In order to advertise the meetings more effectively than public notices would do, each night was put under the auspices of some organization. For example, the opening Sunday night, when the questions, What Is Christianity for? and The Problem of the City Child were discussed, was under the auspices of the Bible Readers' Aid Society. One night Teaching People to Act in self-government was the topic, and the meeting, quite appropriately, was under the Trenton Educational Society. Municipal Housekeeping was the topic the night the mayor of Trenton presided, and when public baths, improved housing, etc., were touched upon the Trenton Board of Trade was the host. The circulars issued advertising the meetings were admirable for the purpose. They began with a picture of present conditions. This picture is a bit blue. Perhaps the view is warranted. If there is a bright side it is not mentioned, at any rate. Following the doleful municipal word picture came the headline, "Trenton's Share," and then the statement, "We don't want your money. We will save you money. How?" This is clever advertising. It brought the people. The people were taught, and Trenton was stirred along right lines. Somebody has called it "a modern awakening," and, speaking of it, the Baptist pastor, who saw the meetings from a point of view which, perhaps, no one else could, expresses the conviction, in speaking of the work of the league in general, after seeing its special effort in meetings lasting for a week in his church, that "this successful attempt to arouse the church to its obligations to society is sure, many noted men and women think, to stir the Christian world more than any other movement in modern times."

In Behalf of Cuban Orphans

At the home of former Vice-President Morton last week a hundred well-to-do New Yorkers met who interested themselves in work in behalf of Cuban orphans. Gen. Francis V. Greene estimated the number of such at this moment in a starving condition at 50,000, and Charles W. Gould, who was there and who has had to do with Cuban relief, thought the estimate too low. Major Logan, fresh from the eastern part of Cuba, declared Cubans whom he had met to be far above the opinion we commonly put upon them. He said Americans consider them indolent. The hardest working men he ever knew are Cubans. There is in a good part of Havana a mansion occupying the entire block, and capable of accommodating, when altered slightly, 500 children. The house itself is 108 feet square, with an open central court. It can be purchased for \$30,000. Near Santa Clara there are immense buildings formerly occupied as an agricultural college. It is estimated by General Greene that there are tools there to the value of \$250,000. The college farm consists of about 500 acres. The whole can be had for the asking. These two properties it is contemplated to utilize in caring in some small measure for the many poor children. The legal body which will control the enterprises will be the American Church Missionary Society, but the work will in no sense be a sectarian one. Some of the required funds were subscribed at the meeting.

CAMP.

Oliver Cromwell, the Typical Puritan

Whose Three Hundredth Birthday England and America Are Now Commemorating

By PROF. WILLISTON WALKER

Cromwell, our chief of men, who through a cloud,
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way has plowed,
wrote Milton in a noble sonnet of 1652.
When Edward Hyde, Earl of Clarendon,
summed up his estimate of Cromwell, a



few years after the Stuart Restoration, he declared: "In a word, as he had all the wickednesses against which damnation is denounced, and for which hell-fire is prepared, so he had some virtues which have caused the memory of some men in all ages to be celebrated; and he will be looked upon by posterity as a brave bad man."

These diametrically opposing contemporary judgments have in large degree persisted since that time, intensified as they have been by the partisan feelings which the great English constitutional and religious struggle evoked, so that even yet the name Cromwell calls forth conflicting emotions. But all men are agreed that, whether he be praised or blamed, whether he be regarded as a benefactor or a tyrannous usurper, he was one of the greatest of Englishmen who was born at Huntingdon on the 25th of April three hundred years ago.

Certain reasons for this ascription are patent. No man of English race ever showed himself more a master on many fields. A member of Parliament for Cambridge, a country gentleman by birth, and bound by sympathy, relationship and personal faith to the Puritan cause, his life as a farmer and a country magistrate had given him no opportunity for other military training than that afforded by a military company when the great struggle between the Parliament and the king passed from the arena of debate to the field of arms. But the thoughtful, intense Puritan of forty-three showed himself at once a born soldier. With a promptness of action always characteristic of him, he seized Cambridge for the Parliamentary cause at the very outbreak of hostilities, and raised a troop of cavalry of like religious faith and sturdiness of character. He saw instinctively that the struggle on which the country had entered was one in which pride of birth and

recklessness of daring could be met on the field of battle only by the steadfastness that comes from principle, and, as he said, he recruited his troop from "such men as had the fear of God before them, and made some conscience of what they did."

It was he and his Ironsides that saved the day at Marston Moor, and won the victory at Naseby. His command served as the model into likeness to which the whole Parliamentary army was reformed. His extraordinary generalship defeated the hardy levies of Scotland at Preston and again at Dunbar. His rough, conquering arm reduced Ireland to obedience to the English authority as never before. It was the military skill of Cromwell that defeated the king, and that united England, Scotland and Ireland under the Commonwealth. No English general has ever had more constant success or shown more abilities as a commander in battle than Cromwell.

All the more remarkable, because seldom found in conjunction with conspicuous military talent, were Cromwell's gifts as a civil ruler. He fought for an unselfish end, not for personal glory, and he laid down the sword as soon as possible. Had he been able, without plunging the country into anarchy or inviting the return of the royalists, he would have been much less the dictator than he felt forced to be. He strove to establish really representative Parliamentary government, he attempted to give England a written constitution, he endeavored to reform the courts, the prisons, the administration of the finances, the terribly disordered condition of the church. Abroad, though far from advancing Protestantism as he hoped, he rescued the Protestants of Piedmont from persecution, he shook the naval supremacy of Holland, he curbed the power of Spain. Even his hostile contemporary, Clarendon, bore testimony that "his greatness at home was but a shadow of the glory he had abroad. It was hard to discover which feared him most, France, Spain, or the Low Countries, where his friendship was current at the value he put upon it." Unquestionably Cromwell's foreign policy was in some respects mistaken, but no English sovereign of his century made the English name so respected as he.

Nothing impressed Cromwell's friends and foes alike more forcibly than his capacity to rise to the demands of new re-

sponsibilities and to carry burdens for which previous experience had given him no training, not merely with credit but with conspicuous success. It was Clarendon who said of him in the heat of the Stuart reaction, after the great Protector's system of government had vanished, that "as he grew into place and authority, his parts seemed to be renewed, as if he had concealed faculties, till he had occasion to use them, and when he was to act the part of a great man, he did it without any indecency through the want of custom."

But the question that most naturally presents itself as we recall the remarkable career of the great Puritan ruler of England who was born three centuries ago is as to what he stood for in the path of Anglo-Saxon progress. Was he more than a successful adventurer? Did he represent a great cause and principles of lasting significance?

It is evident that much that Cromwell did perished with him. The army that he created, that invincible soldiery of religious zeal and personal character, scarcely survived the withdrawal of his molding hand. The Protectorate which he made an institution of power dropped from the feeble grasp of his son almost as soon as death had transferred it from Oliver to Richard. His House of Lords passed away unlamented as soon as his



Oliver Cromwell

strong personality was gone. His reforms of the glaring abuses in election to the House of Commons were swept away. The union of England, Scotland and Ire-

land, which he affected, fell apart with the collapse of the structure of his government. Much of this rapid decay of certain features of his laboriously erected edifice was necessitated, like much of the arbitrariness of action to which Cromwell was compelled to resort, by the fact that he represented, not merely a minority of the nation, but a fraction of that minority. Strong as the Puritan party was, it never had a clear majority of the English people in sympathy with it; and Cromwell himself, Puritan to the core as he was, had no sympathy with that wing of Puritanism, its largest section, which would establish a new ecclesiastical tyranny on the ruins of the discarded Laudian oppression. Hence much that Cromwell did could not but perish when his strong personality was gone.

It is evident, too, that much of Cromwell's work was that of a destroyer. And a most necessary work it was. The Stuart tyranny had to be swept away before a modern England was possible. And this, with its roots and branches, Cromwell did so thoroughly that the monarchy as Charles I. or as Laud would have had it was never restored. If it appeared to have returned when Charles II. came back "from his travels," it was speedily evident that absolute monarchy had perished and that the people as far as represented in the House of Commons had entered on the pathway which was to lead to their ultimate sovereignty in English affairs. The revolution of 1688 but demonstrated what the work of the earlier revolution had accomplished. Cromwell and his Ironsides did service for English liberty that bears fruit to this day.

But Cromwell himself stood for much that was positive. In his own character he was an epitome of the faults and virtues of Puritanism, and in the sober estimate of retrospect the virtues must be held largely to have outweighed the faults. He had to the full the sternness of Puritanism. Justifiable as the execution of Charles I. may have been, and excusable as the rough campaign in Ireland may be by the cruel customs of war in that age, they are not pleasant chapters in his biography. But Cromwell had the religious faith of Puritanism, and its profound sense of moral responsibility as well. It was no mere cant phrase that called to his lips the noble words of the Hebrew Psalmist, "Let God arise, let his enemies be scattered," as the sun burst through the mists that overhung the victorious field of Dunbar, or led him to write to Parliament that the victory at Worcester was "a crowning mercy." The Puritan capacity to see what things in life are really the most important shines out in the entry on the death of his eldest son that he "was a youth of singular piety, fearing God more than ordinary," and the Puritan sense of personal indeliberateness in his deathbed exclamation: "I think I am the poorest wretch that lives, but I love God, or rather am beloved of God. I am a conqueror, and more than a conqueror, through Christ that strengtheneth me."

Cromwell was far in advance of Puritanism in general in his advocacy of religious toleration. He looked with favor on all shades of Puritanism, and vigorously opposed the enforcement of any system of rigid uniformity. In 1645,

after the storming of Bristol, he wrote to Parliament, then strongly Presbyterian: "Presbyterians, Independents all have here [in the army] the same spirit of faith and prayer, the same presence and answer. They agree here, have no names of difference. Pity it is it should be otherwise anywhere. . . . For, brethren, in things of the mind we look for no compulsion, but that of light and reason." And when Cromwell became Protector he exercised a general supervision over the religious institutions of England, permitting the admission of Presbyterians, Congregationalists and Baptists to English livings if of suitable intellectual gifts and Christian character. Cromwell showed considerable mildness to the rising sect of Quakers, who were in general grievously persecuted under the Commonwealth in England. Against the well-nigh unanimous feeling of the time he allowed the return of the Jews to the land from which they had been banished for three centuries and a half. This toleration had its limits. It did not extend to Catholics nor permit the use of the Prayer-Book. But it was much greater than any English ruler or Parliament had yet bestowed.

The Restoration saw Cromwell's memory denounced, his grave desecrated, his dis severed head exposed on the roof of Westminster Hall. But his work could not be destroyed in its larger results. And our century has witnessed an ever-growing recognition of his greatness and his services to the land he ruled. But it has remained for the present government of England, by its acceptance of Bernini's bust of Cromwell from the hands of Mr. Charles Wertheimer on Feb. 3, 1898, to give the deserved tribute of a "fitting position in the House of Commons" to the effigy of the chief political and military leader of Puritanism, and of one of the ablest sovereigns—for he was as truly a sovereign as if he had not declined the kingly title—who ever swayed the destinies of England.

Honors to Our Soldier Dead

BY LILLIAN CAMP WHITTLESEY

Within a few days two events at Washington have marked the advent of peace. One was the exchanged treaty ratification. The other was in the open, under the brooding sky of a tender April day. For days the flags had been at half mast and we knew that trains were passing through the city and leaving their sacred cargoes at the station nearest Arlington. As they arrived the boxes were removed to shelter tents. Each of these 350 boxes inclosed the sealed metallic casket containing the remains of a brave man who yielded his life in the late war with Spain. A large circle was laid out in the addition south of the main cemetery. This was gashed with deep parallel trenches.

The President sent out a touching proclamation, directing that all military and naval honors be paid the dead, and that public business cease at noon on the day of the funeral. With one impulse the busy tide of life went out to the silent city of the dead that day. It choked each way of approach, and spread itself over the hillsides and on, between the lines of white headstones, till it encompassed and

surged about the circle with its ridges of brown earth. The boxes, each with a flag wrapped about it, rested on supports over the long, straight trenches. Cavalry officers galloped about the grounds, disposing of the crowds and giving orders to the mounted guards posted at frequent intervals along the roadways.

It was a quiet throng; probably 30,000 people were there, but sounds of bugles and of tramping feet and not the rude chatter of noisy tongues fell upon the ear. Across the gleaming river the capital city lay distinct and fair. No foliage gave it color, and the distances were outlined by the stenciling of bare branches only. The snow-white monument pointed significantly heavenward. Through a gap in the trees could be seen the Arlington flag sadly drooping at half-mast. A guard of artillerymen rimmed the circle. The District National Guard formed the escort and, after stacking arms, filed down the earth lines within the inclosure till beside each dead soldier stood a living comrade. Is it strange that one dropped fainting on the box beside him?

The President bared and bowed his head, as did thousands of others, while the brief commitment service was read by the post chaplain from Ft. Monroe. A father of the Catholic Church reverently consecrated the ground. Three volleys were fired, and then came the clear, sweet notes of the bugle sounding "taps." Then the ceremony was over, but many of the crowd lingered till gathering shadows warned them home. In the lines of starry-covered caskets probably not a District man was sleeping. One fourth, at least, were unknown. The friends of the others, so far as they could be reached, had agreed that Arlington was the appropriate place for burial. Few kinsfolk of the fallen were present; the relatives of the common soldier have not generally the means to make long journeys. But those who, in distant and humble homes, mourn their dead have this for their consolation. All honor and respect that President and people can render to the memory of heroes has been given to their loved ones. Their bodies rest in sacred and historic Arlington, while the pathos and glory of their self-sacrifice have touched and illumined the nation.

We have before us a letter from the secretary of the "International University" of Chicago. The letter guardedly offers degrees for sale. It mentions temptingly B. D., Ph. D., "or even Doctor of Divinity." The writer, who is secretary of the institution and who is ready to give full particulars as to fees, is an L. L. D., according to the printed heading. He informs us that "the Chautauquean Literary Circle introduced the idea of persistent and systematic study," but that "the International University has improved on this plan." He suggests that a "preacher may prove his competency" by furnishing a sermon as an "exemplification" of the effectiveness of his "ministry," and adds that "this letter is intended for those already far enough advanced to perhaps be entitled to degrees." If a scholar in the fourth class of the public grammar school should write a letter as ungrammatical, with such wretched spelling, as this L. L. D. has written, he would deserve to be put into a lower grade. And yet we suppose this letter would not have been written if ministers had not already thrown away money in purchasing degrees from the "International University" of Chicago.

Is Religion in New Hampshire on the Decline

A Broadside of Opinion from Observant Men

In order to test the sentiment of good judges touching the correctness of Governor Rollins's recent assertions in his Fast Day proclamation, we asked a number of persons, mainly ministers, in different sections of the State to reply to this question: Do your observations and experience lead you to believe that there has been of late an appreciable decline in the interest in religion and a consequent lowering in morals in New Hampshire, particularly in the rural districts? The answers are printed below, together with that portion of the governor's proclamation bearing on the subject.

THE GOVERNOR'S ASSERTIONS

The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

I suggest that, as far as possible, on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellowmen—to work and thought and prayer for your children and your children's children.

AGREES WITH THE GOVERNOR

If good morals are meant, it may not be true that the Christian religion is declining. But if it be the attitude of man toward God, I most emphatically believe that Governor Rollins is correct. From very many towns so large a portion of the better element, the supporters of worship, have moved away or died that they are given over to the management of those who manifest no regard for religious institutions, and who do not hesitate to say they have "no use for a minister or a church." Attendance on public worship has declined and is constantly declining. No proof is needed. The Sabbath is becoming more secularized; more people than a few years ago are working seven days in the week, and even if it be in works of necessity it, almost necessarily, demoralizes. It is seen in the lack of reverence for things sacred. Last summer a youth, with brazen effrontery, was seen selling Sunday papers unrebuked on the steps of a church as people entered. Sacred themes are treated with more levity and irreverence. The governor instances the "laying away the dead without the benison of the name of the Christ." I could tell of a young man who proposed to do this with the remains of his young wife, and would have done so but for the interference of her relatives. I could tell of another who in his will insisted there should be no religious funeral, but a procession headed by a brass band, for which and the supply of refreshments payment was provided. The probate judge, however, set the will aside and directed a Christian burial.

Though this is written in a pessimistic strain, I am hopeful of better things. The outlook is not as dark as in the closing years of the last century, and I believe God is soon to say to the tide of evil sweeping over us, "Thus far, but no farther."

Hollis.

S. L. GEROULD.

THE RURAL SECTIONS OUR SAFEGUARDS

My observation leads me to say that our governor's proclamation gives an impression which the facts will not warrant. I suspect his information came from persons whose knowledge of the situation is superficial. There are very few towns in New Hampshire that have no preaching services, and what there are can easily reach churches in neighboring towns. I do not believe there are any communities that cannot obtain the services of ministers for funerals and weddings. The governor refuses to mention the destitute places. His friends say they are mentioned in the New Hampshire Register. This volume refers to a few towns without a church and several without a pastor. That is no proof that they do not have preaching. Any one familiar with the situation knows that most of the designated pastorless towns have constant and excellent preaching by worthy ministers. During the last decade Congregationalists have established new missions and have made a gain of about 1,000 in church membership. Our missionary society expended \$10,000 last year to "strengthen the things which remain" in the rural sections. Christians in hill towns are making a splendid fight for righteousness, considering their losses of young people who have gone elsewhere to do a larger work.

Instead of putting our rural sections under the ban, I am inclined to refer to them as our safeguards. When at the close of election days the party that claims to be the party of progress fears that the returns are coming in against it, its leaders reply, "Wait till the back towns are heard from; they will save us." When the question is asked, Is the prohibitory law enforced in New Hampshire? the correct reply is, "It is in the rural sections." When, during the last legislature, our State was threatened with the passage of a license law, who saved us? Why, of course, our representatives from the hill towns. We owe our rural sections a debt of gratitude. Let us give honor to whom honor is due.

Nashua.

CYRUS RICHARDSON.

NO SERIOUS DECLINE

I am not disposed to think there has been of late any serious decline in religion and morals in our State as a whole. It is probable that interest in religion was never so general or so genuine in this town as now. As regards the rural districts I have no personal acquaintance with any New Hampshire community in which Governor Rollins's words are true. There seems to have been some religious decline in the farming sections hereabouts within a half-century past; but it does not appear to have been very serious, and the movement for a decade or two past seems to have been upward rather than downward. The falling off, so far as it exists, is accounted for in the main by decrease in rural population—the school population in several districts has fallen off from fifty to seventy-five per cent.—and by the removal of the more intelligent and enterprising inhabitants to the towns and cities. That the decline has not been more serious is surely due to the fact that the growing towns have carried the torch of religion out into the country. From this place, for example, for many years not only the pastors, but members of the Y. M. C. A. and the young people's societies, have gone out times without number to conduct services in outlying schoolhouses. Further-

more, women missionaries have done devoted work among the farmers.

In communities remote from vigorous towns such influences as these are doubtless lacking; and in them Governor Rollins's words may be true, as statements made in public two years ago by a Congregational New England missionary would lead me to believe. Certainly it seems that the outlying districts should receive a larger measure of attention. There is much paganism in them today, as no doubt there always has been. They are declining in material resources more than in religion, and need sympathy and aid. The Christian thing would be for two or three of the churches in the nearest town, churches which differ in type by only a shade or a half-shade, to unite and devote the funds thus saved to maintaining women assistant pastors, whose work should lie in the remoter schoolhouses and in the homes of the farmers. Local missionaries of this kind have proved their value in this region by thoroughly admirable service.

Littleton.

W. F. COOLEY.

NO WORSE THAN OTHER STATES

My five years' work in this State has been confined to this city. In regard to Governor Rollins's proclamation I would offer my personal opinion as follows: There are without doubt some communities, how many I have no means of knowing, without stated preaching of the gospel. I do not believe they are numerous. Owing to the influx of enterprising men and women into the larger towns and cities, the population of many rural communities has been drained of its best religious enterprise. Can we wonder that it is harder in such communities to support religious institutions? There is no doubt a very large amount of religious indifference, but that is just as prevalent in city as in country. I have no reasons for believing that religious unbelief is increasing in an abnormal degree, nor that the morals of the people are deteriorating. I incline to believe the contrary. Whatever the religious condition of New Hampshire may be, however, I fail to see that it differs materially from the other New England States, and I have had experience in Massachusetts and Connecticut.

Manchester.

B. W. LOCKHART.

WELL SUPPLIED WITH RELIGIOUS AGENCIES

The proclamation by Governor Rollins will do good in calling attention to the religious needs of rural neighborhoods, but his statements convey a wrong impression in several respects. (1) My acquaintance with the 243 towns of the State leads me to believe that not six of them are without religious services in the summer. In six of the counties, including Cheshire, Hillsboro, Merrimack and Grafton, there are religious services in all but two towns, and perhaps these are no exception. (2) There has been manifest an increasing religious interest in remote neighborhoods the past ten years through the agency of young people's societies and the home department of the Sunday school. (3) A funeral without some religious service is as unusual in the towns as in the cities, and marriages by a justice are more frequent in large towns and cities than in scattered communities. (4) Many persons are not christened because the majority of the people do not regard baptism as a saving ordinance.

Plymouth.

F. G. CLARK.

TOO SWEEPING

The sentiment of people of all denominations and of no denomination here is practically unanimous that, whatever slight foundation in fact the chief executive may have had for some of his statements, they are altogether too sweeping and cannot be proved as they stand. The situation in Cheshire County religiously, and especially in the Congregational denomination, is not at all as described, and laymen and pastors unite in saying that the condition of the rural communities generally is much improved over that of ten years ago. There is no town known in this county, or section of the State, at least, where marriage and burial rites are not to be performed by the clergy, as desired, and not one where there is not at least periodical preaching. The town of Roxbury has probably been one of the least encouraging fields for many years past, owing to the abandonment of the farms and its growing up largely again to forest, but services have been held at times always in the centrally-located Congregational meeting house, and during the past three or four years continued services have been held, on account of the zeal and self-denying effort of laymen from this city. The condition there is now better—thanks to Mr. Frank Potter and others of Keene—than for years. And the same may be said of nearly all the outlying fields. If there has been any marked retrograde of the sort indicated by the governor, it has probably shown itself to a far greater degree in the cities and larger towns than in the country places.

Keene.

EDWARD W. WILD.

WHAT THE GOVERNOR MEANT TO DO

I am sure that religion in New Hampshire is more of a force today than ever, and that the moral tone of her people is correspondingly higher. The State has suffered considerably from financial depression in recent years and this has increased the difficulty of maintaining religious privileges in the country districts. Notwithstanding, the total gain in membership to the Congregational churches during the last decade has been largely realized in the rural communities, a fact that may safely be taken as indicative of their spiritual and moral vitality. The Congregational denomination is the one most deeply and widely placed in the State, and its success in a period when financial stringency has been universally felt, and when population in many regions has actually decreased, is a most encouraging symptom.

New Hampshire is not to be discriminated against. She has her infirmities, but she must not be charged with being worse than her neighbors. There are very few of her people who cannot, if they will, hear the gospel message, at least once a week. Her churches are as well attended as those of other New England States, and can boast quite as large a contingent of the male persuasion. Governor Rollins did not mean to place his State in unfavorable contrast. He directed attention to evils real to some extent but which exist elsewhere; to grave and ominous tendencies of the times, but which are not peculiar to New Hampshire. He has earned the gratitude of all by stating so emphatically that Christianity is fundamental in the welfare of the commonwealth, and may his solemn call to public conscience be heard both within and without the Granite State. Humbly appreciative of the undeniable signs of advance, we take the timely warning of the chief executive and look hopefully, assuredly, to the future.

Concord.

H. P. DEWEY.

EVERY STATEMENT TRUSTWORTHY

I admired the spirit of Governor Rollins's proclamation document and was very glad to read it to my people, which is more than I can say of many of the State calls of recent years. The sincerity and lofty moral purpose pervading the paper are truly refreshing. Regarding the statements of the proclamation there

is and will be a great diversity of opinions, resulting from the different standpoints of observation. From the Governor's point of view I am inclined to think that every statement can be substantiated. There are communities which are practically heathen and of which all he states is true. In many of our rural districts there has been a marked decline in population both in quantity and quality. The change of the past few years has been of such a nature that any just comparison of the present with the past is extremely difficult. Some of our towns have suffered a complete change in the character of their population. The old typical New England home and family is a thing of the past and there is a sad decline in many ways. It is well for us to face these facts and give them our serious and earnest attention.

On the other hand, I should hesitate to say that the religious interest is on the decline in the old Granite State. If it is true of New Hampshire it is also true of other States. The same conditions obtain elsewhere. Not for many years have the churches in our rural districts been so well supplied with able, earnest ministers, and Christian work is being prosecuted along many new lines. But with all our Christian activities there are communities and conditions in our commonwealth which will weak awaken solitude.

W. Lebanon.

C. FREMONT ROPER.

AN ENDEAVORER'S VIEW

Governor Rollins's proclamation has been productive of much good already. Many men in our State are showing great concern about New Hampshire's reputation who have heretofore manifested but little interest and less effort towards encouraging young people in building such character as shall sustain the fair fame of the old Granite State.

While Christian Endeavorers would not argue the main questions in the proclamation, they would like to have some facts noted which may modify the prevailing opinion regarding the decadence of religious interest in the rural communities. We do not build churches, ordain ministers, administer baptism or perform marriages. But we do hold services in dozens of places where no other service is held, in schoolhouses, in chapels, in residences and wherever an opportunity offers. And in many places the spiritual life of the community has been sustained by the Endeavor Society during temporary cessation of preaching, and has brought to the new pastor a band of trained devotional young men and women to aid him.

Our State motto is, "Raise the standard." What are we doing to accomplish this? Our State union secretary has placed in the hands of each district secretary a map indicating every little hamlet where there is no society, requesting him to see what can be done to plant a society there. Local unions are ever on the lookout for opportunities to do the same.

Not alone do we aim to organize new societies, but nearly every city and large village union has its evangelistic committee, who hold meetings in the little hamlets, organize Sunday schools and carry on missions in the spirit of our pledge. They not only go where they are invited, but to many places where there is need but no inclination for religious service, always receiving courteous treatment and accomplishing no small amount of good.

ARTHUR B. CROSS,

Vice-President N. H. C. E. Union.

Concord.

GODLINESS IS PROFITABLE

The present state of morals and religion in New Hampshire is not satisfactory, but before it can be rightly estimated the question must be considered in the light of changed social customs and improved moral ideals; in connection with the problem of shifting population, and also in comparison with the moral religious conditions existing in the more recent decades. So considered the present con-

ditions are neither deplorable nor discouraging. What is needed to restore a right tone to the rural districts is that the large centers which have been fed by the country places should in turn give back support to them. The religious bodies already act upon this idea. The Congregational churches in New Hampshire have made sustained and effective efforts in behalf of country churches. The demand now is for a social service on the part of the State. Adequate educational advantages and library facilities should be supplied to the rural districts. Intercommunication by good roads and electric railroads should be fostered. There should be an extension of mail facilities by the general government. It will probably be found that the Congregational churches of the State are adequately manned, and that generally the meeting houses are in good repair. Certainly religious opportunities are widely offered and the church bell is an accustomed sound. But in cities as well as in rural districts too many people are willing that their neighbors or the missionary funds should pay for the ringing of the bell, and that the neighbors should respond to its summons. Perhaps here we arrive at the consideration most congruous to this whole agitation and to every similar one.

Governor Rollins puts such an estimate on the piety of the "good old times" as contemporaries, like Increase Mather, did not. His Excellency's document has a churchly coloring. He underestimates the religious opportunities and efforts now existing. He speaks as though people dwelling in the country were sinners above all those dwelling in the city. For these reasons his proclamation gives an impression of immorality and religious destitution such as in general does not exist. But the paper is vital, and at heart true, in emphasizing the everlasting reality of religion and its fundamental importance. Primarily the utterance calls, not for criticism, but for sympathetic understanding and hearty co-operation. The main conception and announcement is that "the fear of the Lord is the beginning of social and political wisdom"; that "Godliness is profitable for all things, having promise of the life which now is." This is the truth New Hampshire should take to heart. As citizens we need to seek the strength and beauty which are in the sanctuary. Without the spirit of Jesus in our hearts to support self-respecting manhood and to stimulate brotherhood we cannot maintain our independence and escape slavery or meet successfully the social questions already pressing on us for solution.

LUCIUS HARRISON THAYER.

Portsmouth.

ITS STANDPOINT EPISCOPALIAN

Governor Rollins's proclamation has undoubtedly done good. It has called the attention to what is here in New England especially an ever present need. It is written, however, from an Episcopalian standpoint, the governor belonging to that communion. The Episcopalians are not prosperous in this State; they have lost a considerable portion of their general or Episcopal fund and their parishes do not increase rapidly. From our Congregational standpoint the State has, under all the circumstances, done very well. The localities where the church bell is not heard for a year at a time are extremely few and far between. Here and there the people have removed and, of course, cannot be benefited in their deserted habitat. Too often struggling churches of two or three kinds continue to struggle against common sense and Christian feeling, doing more harm than good. But upon the whole the State has held its own and has done it under great difficulties. The increase in population has been chiefly of a class that does not frequent our Protestant churches, so that to hold our own has required a positive gain, and we Congregationalists have done something more than this. While the governor has made a not unhealthful stir, we think that he has made unnecessarily promi-

ment the shady side of things. The churches are better supplied with preachers today than for many a year, better, in fact, than ever. New Hampshire will not fall into the abyss of religious indifference for some time yet.

E. B. BURROWS.

THE STATE HOME MISSIONARY'S JUDGMENT

My observations and experience of the religious life of the rural towns of New Hampshire do not confirm the correctness of Governor Rollins's opinion. A list of the weakest churches in our fellowship, forty-seven in number and ministering entirely to rural communities, excluding such as have come to self-support within ten years and all new organizations, reported a membership of 1,829 in 1890 and of 1,962 in 1898. Including all, the record for ten years ending 1888 is, hopeful conversions 1,230, additions by profession 908, by letter 541; for the ten years ending 1898, conversions 1,919, additions by profession 1,364, by letter 737. The losses by death and removals were 343 more in the last period than in the first, yet the net gain was 309. The largest gains have been within the past five years, the net gain being for the decade 936. Both in the efficiency and permanency of their ministry the present stands in favorable contrast to the past, and improvement in their property holdings is marked, the result of no little self-sacrifice on their part.

The attitude of the public mind, antagonized by the jars and jealousies within the churches in former years, has changed in recent years to an extent to be noticeable, and, while one meets infidelity in many places of a most subtle and baffling nature, the result of the abiding influence of ungodly men prominent in affairs generations ago, there are few places where religious indifference controls the situation. One's judgment of destitution is modified when he considers that the yoking of feeble churches gives one town "no minister," though it may be served as faithfully as the one reporting him, where he resides. The same is true when it is known that certain towns reported destitute only have from twenty-five to 136 inhabitants each, widely scattered, and that these are not without Christian service, though unable to support a minister alone.

Concord.

A. T. HILLMAN.

In and Around Chicago

An A. M. A. Day in Chicago

Advantage has been taken of the visit of Rev. George V. White, pastor of the Plymouth Church, Charleston, S. C., to press upon the attention of our churches the work of the American Missionary Association. Sunday evening Mr. White addressed Dr. Noble's congregation and Monday morning the Ministers' Meeting at the Grand Pacific. There was something in his appearance, in the tone of his voice, in his evident appreciation of the serious dangers which confront his race and in his feeling that unless speedy changes for the better appear one cannot predict what the future will bring forth, which aroused sympathy on his behalf and on behalf of the people whom he represents. He has come North to aid Dr. J. E. Roy in a two months' tour among the churches, and with him to attend several of the State associations of these churches. As a man who has been eminently successful as a pastor he will surely be heard with interest wherever he goes.

An Important Anniversary

Rev. Dr. D. F. Fox last Sunday celebrated the seventh anniversary of his settlement in the California Avenue Church. Its growth during these years has been almost phenomenal. Not that great numbers have been added at any single communion, but that the additions have been constant, till now, with a membership of over five hundred, a fine house of worship, upon which there is only a small bonded debt, built under the leadership of Dr. Fox, the church is rapidly pressing into

the front rank. Dr. Fox has suffered this year from severe illness, but is now about his work. The relations between the pastor and his people have been very happy and the work they have been able to accomplish together is full of encouragement to needy and struggling churches everywhere.

A New Building in Oak Park

The Second Church in this delightful suburb hopes to have its new edifice ready for occupancy by the beginning of the next year. The money has been pledged, the plans adopted, and preparations made for pushing the work forward as rapidly as possible. It had a remarkable growth under its former pastor, Rev. W. A. Bartlett, now of Lowell, Mass., and has continued to increase under its present pastor, Rev. Sidney Strong, D. D. The membership is above 400 and what is better still its members believe in taking the lead so far as they are able in all benevolent enterprises.

Another College on Its Feet

Wednesday, April 13, Dr. D. K. Pearsons handed a check for \$50,000 to Rev. W. G. Frost, president of Berea College, Ky., saying as he did so, "You have the position and the opportunity to become the great institution of the Cumberland mountain region." President Frost has met Dr. Pearsons's conditions and secured \$150,000 in addition, but he needs, he thinks, a good deal more, if he is to do the work which the region demands. The struggle has been a hard one but in the meantime the classrooms have been full and a growing interest in education manifest among the mountain whites. Dr. Pearsons is rejoicing that another college has met his conditions, and is hoping that every institution to which he had made even conditional pledges will meet them as soon as possible.

Contrasts

Two men spoke in Chicago to two very different audiences on Monday, April 10. Both speakers are well known. Their utterances are widely read. One of them, Prof. G. D. Herron of Iowa College, delivered a parting address in Central Music Hall. His hearers were enthusiastic and apparently in sympathy with his utterances. The speech was one of denunciation and criticism throughout. Professor Herron repeated the charge which he had made when occupying temporarily the pulpit of the People's Church, that the United States is a perjured nation, that no nation was ever false to its opportunity, never more shamefully and ignobly failed than ours, and that, too, in the face of such light as few peoples have had. The war, he said, was unnecessary. "Every pledge has been broken." "The war from start to finish has become merely a dress rehearsal of the great tragic drama of greed that is taking place in every industrial center of America." The charge is made that this Administration has never had any other policy than that of pleasing its masters. "The Secretary of War is proceeding to divide up Cuba among American speculators and corporate interests." The treatment of the Filipinos is characterized as shameful, and the statement is made without qualification that the pulpit demands expansion because it will enable us to carry the gospel to the peoples we conquer. Then he adds, "It should be the day and night prayer of every one who bears the name of the lowly Christ that the islands of the sea should be delivered from the hideous devil worship that we call Christianity."

It is not surprising that even the People's Church, whose pulpit has been supposed to be the freest in the city, should object to such unqualified charges against the Government and the Christian Church. It is in order that one may see how differently men look at duty that reference to Professor Herron's utterances have been made. Governor Roosevelt, as the guest of the Hamilton Club, was received with that tumultuous enthusiasm which has everywhere greeted this leader of the Rough Riders. During his visit he spoke

to men who are active in business, in the professions, in politics and in the church. He spoke as one who believes that men have a mission on earth and cannot be excused for leaving it unfulfilled. Hence his emphasis was upon "the strenuous life." Nothing is to be left undone because it is hard or dangerous. It is better to go to war and lose an arm than to stay at home when the country needs the service and keep the arm. Men whose wealth enables them to live without engaging in business should devote themselves to the interests of their fellowmen, to elevating the ideals of the State, to purifying politics, to making our civic life attractive and righteous. The governor looks upon present conditions as full of hope. He has no fault to find with the present system of industry, with political machines, save as they are corrupt through the neglect of those who ought to run them, or with men of wealth, save as they are blind to the possibilities of its rightful use. He has no time for the denunciatory criticism of the professor, but, like a man of tremendous energy, he hears a call to service, and with a manly self-poise he presses into it and bids the young men who gather about him to follow him. Be righteous, he says. Make no promises in your public addresses or in your platforms which you do not intend to carry out. Be true to yourselves and to your opportunities, and thus deserve well of your age. He sees for the United States an opportunity such as comes to few peoples to give an honest government to the Filipinos, and would put men in authority in Cuba who will in due time prepare the Cubans for the self-government they so much desire. One of our visitors is in sympathy with his time, sees things as they are. The other sees nothing good even in the Christian Church, and, while claiming to be a prophet, does not hesitate to misrepresent the spirit and the utterances of men whom he once called his brethren in the ministry. That the Iowa professor has rare gifts is not denied; that his books are read widely is also true. His audiences in Chicago have been large. But the men who most desire the real welfare of the classes for whom he assumes to speak do not go to hear him, since they question the truthfulness of his statements and cannot sympathize at all with the spirit in which he makes them.

Sudden Death of Dr. Brand

Few men in our fellowship could be more generally mourned than Dr. James Brand of Oberlin. His ideal was that of the Puritan of the best type, and in his character and his work he did not fail to realize it. As a student in Yale College, as a volunteer in the Union Army, as a servant for a time of the A. M. A., as a pastor in a college church, as an author, as a constant contributor to the religious press, especially to *The Advance*, as a power for good at all times, he will be greatly missed. A man of rare intellectual ability, his richest endowment was a character which added almost irresistible force to his words. The end came with almost no warning. As he was presiding at the regular monthly meeting of the deacons of his church, held at his own home April 10, he was stricken with apoplexy and fell unconscious to the floor. He died at noon of the following day.

FRANKLIN.

The English journals have most appreciative and laudatory notices of the life career of the missionary statesman, Rev. John Mackenzie, father of Professor Mackenzie of Chicago Seminary, who died recently at Kimberly, South Africa. He was the friend and colleague of David Livingstone and Robert Moffat. As a statesman and beneficent force in South Africa Cecil Rhodes was not comparable with him. The *London Independent* says of him: "He had a double dose of Scottish reticence and an unusual amount of sincere modesty. As a man he united robustness of intellect with exquisite tenderness of heart. At times his moral indignation was terrific."

Shawmut Church, Boston, and Its New Pastor

The attention of Boston Congregationalists was last week drawn to Shawmut Church. Instead of being discouraged at the recent loss of Dr. Barton, it at once called a new pastor, Rev. William T. McElveen, Ph. D., who was installed on Tuesday, the 11th.

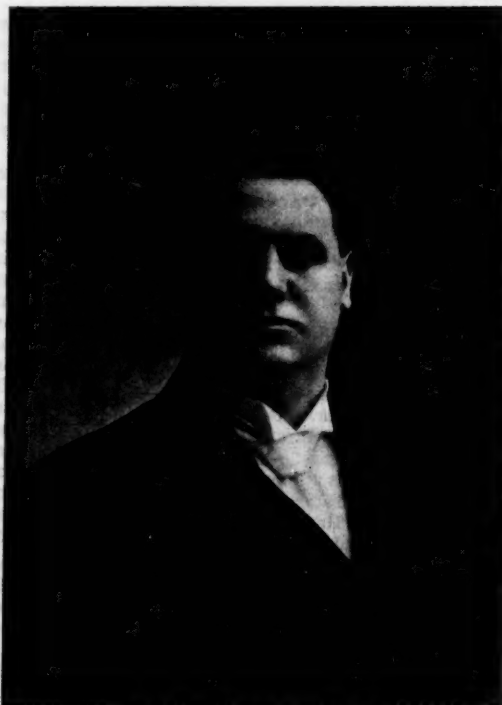
The splendid history of Shawmut Church is widely known, so is the fact that conditions in its neighborhood have changed. Shawmut faces the problems of a city church, but not of a church from which population has departed. In its immediate neighborhood there are today more people than at any former time. Six years ago the church made a house to house census of the district lying roughly within half a mile and found 7,956 residents within that limit. Three years later another census showed a distinct increase in population, and the increase has continued to the present time. To some these facts may seem surprising; the explanation is, however, simple. When private residences change to boarding houses they double or even treble the number of their occupants. If Shawmut Church was needed for some people twenty years ago, can more people dispense with it today?

But some one asks, "Who are these people that now live in the South End? Are they not Roman Catholics? Are they not a mixed multitude from southern Europe, who need missionaries with the gift of tongues rather than a large church with an English sermon?" Such a questioner should make a tour of the South End. He should remember, also, that there are really two South Ends. One of these is described in the timely book, *The City Wilderness*, but this is not the South End of Shawmut Church. In the district lying between Union Park and Northampton Street, between Columbus and Harrison Avenues, there were found 2,084 families, of which 1,788 were Protestant. There was but a small percentage of foreign born; of the vicious and slum classes there were very few; even the extremely poor were far from numerous. The population consists of several elements. First, there are the old residents who have never moved away. The wealthy have, indeed, mainly gone, and their going has been noised abroad, but a considerable number of substantial families still stem the tide of emigration and help to make the district far superior both to that just below and to that just above, upon the verge of Roxbury. Then there are hundreds of boarding houses, and there is a swarm of students. The South End is full of institutions of learning, which bring to the district thousands of young people in the formative years of their lives. Among them are the New England Conservatory of Music, the Tufts and Boston University Medical Schools, the Boston Dental College, the Emerson College of Oratory, the Massachusetts College of Pharmacy and a little further off the Institute of Technology.

Two facts concerning Shawmut deserve especial emphasis. The census mentioned above showed a list of 2,500 Protestants who admitted that they never went to church at all. Secondly, the district contains a large number of young people living away from home, oppressed with the terrible loneliness of the boarding house, facing the temptations of a great city. These facts are the constant incentive to self-sacrificing effort; they keep the beacon lighted at Shawmut Church. It has been said, however, that the field is such that results keep slipping away. In a sense this is true, but in the sense in which it is also true of our schools and colleges, which

keep sending out young men and women to work in the world. This is not a discouragement; it is a distinct advantage, an unusual opportunity. It means, not loss of results, but continued spread of influence. A pastor of the church has said he could hardly preach anywhere in the United States without being told by some one, "I have been helped by services at Shawmut Church."

The congregation continues to demand good preaching and is still capable of efficient church activity. From the prudential committee to the Junior Endeavorers the church is thoroughly organized, and under the new pastor organization is still further to be extended. At the same time Shawmut is not an institutional church, like Berkeley Temple. Its membership belongs so largely to the family and student classes, who are busy in their homes and studies, that, save for the evening reading-room, institutional features have not seemed advisable.



REV. W. T. MCELVEEN, PH. D.

With a convenient and well-equipped church building, with a splendid audience-room, with one of the finest organs in Boston and an organist, Prof. H. M. Dunham of the conservatory, who can nowhere be surpassed, with an inspiring choir in sympathy with the preaching, without a debt, with a pastor who will devote himself to his people and a people who believe in their pastor, Shawmut looks forward to a long career of usefulness.

It is not an unknown or an untried man that has been called to lead the work. Mr. McElveen comes of excellent stock. His grandfather and great-grandfather were Scotch covenanting ministers; his father a general in the Civil War. Preaching and fighting blood should make a good combination. A graduate of Yale and of Union Seminary, a thorough scholar, an original thinker, a magnetic and expressive preacher, Mr. McElveen brings to his work in Boston qualities and equipment that demand respect and confidence. Outside of his regular preparatory work he has also had special advantages both in Sunday school work, in connection with Dr. A. F. Schauffer and along journalistic lines in gathering material for magazines and in reportorial and editorial service with one of the large New York dailies. All these experiences have proved of great value.

At Morrisania, N. Y., where he found almost nothing but a heavy debt, and left, six years later, a flourishing and unencumbered church, and recently in the New England Church of Brooklyn, he has shown his power to do hard and successful work. A church like Shawmut led by a man like Dr. McElveen must be reckoned as a power in the community to which it ministers.

J. P. W.

INSTALLATION SERVICES

The council which met April 11 at Shawmut Church for the installation services of Dr. McElveen was a large body, and the church was well filled with members and friends. The credentials and statements of the pastor-elect were entirely satisfactory to all, and his soundness of doctrine and evangelical earnestness were especially gratifying to many. Dr. Parkhurst of New York paid him a very hearty tribute in the private meeting of the council. The church probably never held a

larger audience than that assembled for the public services in the evening. Dr. Parkhurst's sermon, in the epigrammatic style for which he is famed, held his hearers' closest attention to the truth that the present hour has all the potency and grandeur of eternity to those who can understand it. The addresses of Drs. Plumb, Loomis and Withrow were pithy, eloquent and enlivened by apt illustrations. A novel feature was the brief addresses of greeting from neighboring pastors of the Methodist, Unitarian, Baptist and Universalist churches. The exercises, which occupied fully three hours, were of sustained interest, and the audience remained unwearied till Dr. Dickinson rose to offer the brief closing prayer, when about half of them suddenly seemed to realize that the hour was late and started simultaneously for the doors.

Alabama Meeting

The twenty-fourth annual meeting of the association and the twentieth of the Sunday School Association met with First Church, Montgomery, Rev. A. L. De Mond, pastor, March 31-April 4. The Sunday school meeting was held during two days previous to the church meeting, the annual address being given by Mr. A. N. Johnson of Mobile. Reports from the schools were to an extent encouraging.

The opening sermon of the church convention was preached by Rev. T. J. Bell of Selma. Sunday morning, a special Easter sermon was preached by Rev. Spencer Snell, and in the afternoon memorial exercises were held in honor of the late Dr. Strieby. Dr. G. W. Andrews, Rev. G. W. Moore and Rev. James Brown gave the addresses. A short evening sermon was preached by Rev. Abraham Simmons and an address was given on *The Field and the Work* by Field Missionary Moore.

At the Woman's Missionary Union's interesting session on Monday the subjects, *The Relation of the A. M. A. to Missionary Work in Cuba and Porto Rico* and *The Early Development of Our Children in Missionary Work*, were discussed. Favorable reports were made from different parts of the State.

The last day of the association was spent in reading and discussing papers. The reports from the churches showed progress at almost every point. The church at Florence, long connected with the Tennessee Association, was received into the Alabama Association. The pastor whose church acted as host was elected a delegate to the International Council in Boston next September.

A. L. D.

THE HOME

Poems by Caroline Hazard*

LYRIC INVOCATION

Great gift of God, harmonious sound,
Descend and fill these virgin walls;
Here breathe on us thy peace profound;
Here lift us by thy mystic spell
To heaven's gate where thou dost dwell;
Here rouse us by thy trumpet calls.
Break through the bonds of time and sense
And waft the spirit far from hence.

Come in soft melodious measure,
Give grateful rest and tranquil pleasure.
With even movement gladly show
The path where steadfast youth should go.
Enkindle aspiration here
To lead us to a higher sphere.

Great gift of God, harmonious sound,
Descend and fill these virgin walls;
Here breathe on us thy peace profound;
Here rouse us by thy trumpet calls.

DAFFODILS

The sun looks gladly down
On golden rows of daffodils;
He crowns them with his golden crown,
With golden rays each blossom fills,
And every blighting breeze he stills.

With golden trumpets in their hands,
On pliant stems they lightly swing,
In cheerful, dauntless, gorgeous bands,
Their trumpets to the breeze they fling
And sound the overture to spring.

Gone is the winter's dreaded power,
Gone are the cold and weary days,
Now comes the soul-refreshing shower,
Now sheds the sun his brightest rays,
Their golden trumps are tuned to praise.

Praise Him, ye trumpeters of spring,
Whose mighty love new life distills.
My heart shall with your music ring,
Until your rapture through me thrills,
Ye golden-throated daffodils!

Independent Study A correspondent of the *New York Times*, who signed himself "Cynic," wrote a tirade against social functions, and commented incidentally on the limitations of woman's mind. He also referred with some contempt to her "gregarious nature." The letter has called out amusing discussion and some wrathful protests. The controversy must have set many readers to thinking. There is one sentence in "Cynic's" original communication which is especially suggestive. He says: "All of them [women] need to learn how to think more and talk less. Instead of frequenting women's clubs and five o'clock teas for companionship and chit-chat and listening in awe to papers read by ambitious, but ignorant, women, it would profit them more to study in solitude as men do who really wish to learn." We are forced to confess not only that women are naturally gregarious, but that this is peculiarly an age of gregariousness and combination. We are so dependent on the woman's club, with its prescribed course of study, its set hours of meeting, above all the stimulus of mental work and the incentive which competition gives, that it may be we are growing incapable of independent, solitary study. Certainly the women are few today who enjoy doing anything alone, whether studying literature or taking a walk.

* In *Narragansett Ballads*. Houghton & Mifflin, publishers.

Candy for School Children

The recent decision of the New York Board of Health to have all candies sold in the vicinity of public schools subjected to careful examination is most commendable. There is no doubt that a great deal of impure candy is offered for sale, and the cheap grades so largely bought by children are especially liable to adulteration. As a result of these impurities children are often rendered dull and listless if not made actually ill, and consequently their brains work slowly and they are unable to fix their attention upon their studies. A case recently came to our notice of a girl who was made very sick by eating four cough drops of a kind popular among children because they taste so much like candy. While public attention is turned in this direction, it would be well to investigate the condition of sweets, which are kept all day on outside counters or push carts, exposed to the dust and filth of the streets. Even if the confectionery be made of pure materials it is not fit to be eaten after serving as a lodging place for whatever the wind may chance to blow upon it. Since almost all children eat candy and their craving for sugar seems natural, the greatest care ought to be taken to satisfy this craving with pure and harmless sweets.

The Matin Song

BY ISAAC OGDEN RANKIN

When one wakens early on a sunlit morning to the call and song of birds he knows that spring is surely come. She may walk disguised in wintry garments and give us but infrequent glimpses of her smiling face, but the companions of the robin are not deceived, and the tone of their matin song is unmistakable. It speaks of May and nesting time, of green leaves growing and the dominion of the sun, of the unfolding blossoms of the earth and not the dropping frost flowers of the cloud. It is warm and rich with home-coming love and sweet content. It gives the lie to the remaining snowdrift, at whose melting edge the grass is green, and to the timorous circumspection of the maple buds that tell of lingering cold. Happy the birds! who, instead of borrowing trouble, borrow cheer.

He who cannot hear the voice of spring in these morning calls and carols must be deaf indeed. Never mind the dripping of the eaves at sunset. "Weeping may endure for a night, but joy cometh in the morning." The sugar snow of yesterday may have left the world a wintry white, but these quick-witted and sharp-eyed philosophers in feathers know the limitations of a sugar snow better than any sap-boiling mortal of us all. They know that winter's last efforts at control, like night and darkness, are things to be endured and laughed at—shadows that by contrast only brighten following joy. They are so eager for the dawning, so hungry for the day, that they anticipate its coming. Before the stars begin to pale or the first flush appears to light the clouds, a robin has stirred the choir with his first clear but subdued note, like the low breathing of a silver flute. Another hears and answers. At first the robins have the music all to themselves, but as the dawn grows clear the bluebird adds his plaintive note

and the song sparrow meets the day with cheerful melody.

In the brief interval between sleep and waking these matin songs call up vision after vision of the spring. The ecstasy of light-hearted, spendthrift youth is in them with its joy of new discovery and confidence of wealth beyond all dreams. For is not spring the lavish giver, bringing forgetfulness that hairs are gray, the glad companion of our hopeful hours? Hers is the blossoming time, the bourgeoning time, the time at once of expectation's dawn and the beginning of life's fulfillment, the time of wooing and of nesting and of the happy flood of song. How modern, across three millenniums, rings the joyful music of the Hebrew song of songs:

For, lo, the winter is past,
The rain is over and gone:
The flowers appear on the earth:
The time of the singing of birds is come
And the voice of the turtle is heard in our land.

To every one his vision! It may be some mountain side, where the eye climbs up over moist hollows, emerald green, and rounded spaces, white with countless innocents, to forest and crag and the blue sky, islanded with sunlit clouds. It may be some broad meadow with its winding brook, where bloodroot and windflower, purple violet and yellow adder's tongue brighten the slopes and the wet hollow is vivid with marsh marigold. It may be a single shadbush tree above the leafless thicket, shimmering white in the warm breeze against the limpid depths of sky. It may be some roadside clump of trailing arbutus lifting pink clusters from its mound of perfect leaves. Such glimpses of perfection are within reach in any country neighborhood, and they express to the eye what the song of birds at sunrise tells to the waking ear and the attentive heart.

The chief members of our April choir are not all new comers. Winter stragglers have never been absent from our fields and thickets even in the coldest storms. Whether they were the lazy, who would not undertake the southern flight, or the brave, who would not be driven away, who shall determine when even among mortals inertia and stubborn self-will often look like courage? But the song is new. There was no such music to be had from the song sparrow on a February day as he gleaned in weedy places from which the snow had blown, or flitted from a sunlit corner to his refuge in the brush. This sturdy fellow, who only yesterday met his wife by evident appointment at last year's nest in the lilac bush, bears himself with the air of a self-contented traveler just home from battlefields and forests of the South and ready to tell about strange countries he has seen. If he would only tell it as he feeds in the accustomed places just outside our window! Or, rather, if we had only ears to hear!

Those six robins—gay lovers of St. Valentine—have already set up housekeeping in the shrubbery and orchard. If the cock robins interrupt their dancing step (three hops and a wait, that is, with head turned sideways and bright eyes alert, listening and looking for the early worm) to fight, it is only because they know that there are nestlings to be thought of and the lawns have limits and our cherry trees are young.

April, for all her gifts and hopes, commands no orchestra like that which May will bring, when catbirds and thrushes are home again and the vireos begin their treetop ditties. But the robin gives the earliest call the whole season through, and his song is all the sweeter now that he has no rival in the thrush. And there are songs that April knows which June can never hear—the song of migrants who tarry with us for a season on the way toward their far northern homes. They delight in song, and round our April's meager chorus out with exquisite lendings in the most generous spirit of good-fellowship.

Some morning, for example, there is a new note, stronger than the limpid music of the song sparrow, more joyful than the bluebird's plaintive tones. The king of all the finches, the fox sparrow, is here for a brief sojourn on his northern way. Called after the fox for color, not for cunning, marked as the wood thrush is marked with brightly spotted breast, his clear song while it lasts is a worthy forerunner of the music of the delaying thrush. Born in the arctic North, where the snows are not yet melted, he condescends to walk about our lawns and forage among the dead leaves under our bushes with a very pretty air of diligence. A pilgrim and a stranger, caring not to stay, having no possessions, not even a nest, he yet seems perfectly at home and makes the whole neighborhood his debtor for his presence and his song. Except for shyness—and that may be the fault of man—he is a model visitor, most welcome when he comes, enlivening the home where he abides with cheerful sharing of its life, regretted and remembered when he goes. A blessing on his home-coming, and on all the loves and songs of those other children of the North who add their voices while they stay to the glad matin chorus of our own home-loving birds!

An Over-Turned Day

BY MRS. C. H. DANIELS

It is oftentimes enough "not to be doing, but to be." We grow into the realization of this truth. There are days which, more than others, call it into manifestation—days when lofty ideals of action project themselves into consciousness, when at the waking hour vigor asserts itself and plans spring ready formed into the mind to accomplish so much here and thus much there along inviting lines of activity.

It soon appears, however, on some such morning that one's plan must fade and fail before opposing forces, probably within the walls of home. Are we hindered by the irony of circumstances? Is the adversary playing tricks to try our mettle, and shall we persevere and go forth to work out our large hopes, turning deaf ears to the persuasive tones of commonplace needs? Nay, rather let us reflect that our loving Father had better plans for us than were our own. The over-turning is of him.

On such a day if we take up the humdrum tasks in the spirit of impatience, or even with a patient spirit which yet climbs over and climbs over, restless to get on to something higher, then night falls upon a wearied body and a worn, tried, discontented spirit. "Nothing ac-

complished today—only scraps of petty, material work," the tired spirit sighs.

Can we face and live through such days in better fashion? Yes, in calm content with each lowly task. The other hopes must plainly be laid aside for the present. When God knows the time is ripe to use them he will direct their using. But now a voice says: "There are some lessons of the heart you need to learn, my child. Common duties, unpoetic, dry, are the best medium through which I can teach you these. For in the doing of them there is no place for the praise of man to stir up pride and self-conceit. There is no chance in this low level for flights of enthusiasm which might bear you too far from some near calls. Here today we must not emphasize the work at all. It is not worth anything to me just now whether you accomplish one particular thing or another. I reckon sometimes by deeds—not today. You are to learn how to be. You are needing to realize that love in the heart for all about you, with leisure enough to express it; a ready sympathy; a sunny smile; an outgoing disposition; a patient performance of duties, with restfulness in each as if it were the ultimatum; thorough effort as 'unto the Lord'; the maintenance of communion with me all the day—that these are the attainments I crave for you and thus seek to develop in you."

So breathes the Spirit within and bears witness with our spirit, after we have strained and struggled in vain to pursue our own chosen course. Shall all be lost, the being with the doing? What shall I render unto my Lord at eventime, when the common day has lumbered by?

By thy sweet, indwelling grace, this will I render thee, O Lord, a calm and contented spirit, quietly conscious of inward victories gained through the passing hours—patience, gentleness and joy—a little bundle of sheaves I render. What I have done I forget, but these I gathered for thee out of being.

A Spring Song

The waters awake at last and the tawny meads grow green;
Clouds run over the sky and the air is wild with glee.
Who can doubt for a minute what all the stir may mean?
The thrush goes flying up to the top of the poplar tree,
With a "Spring! Spring! Spring!
Pretty bird! Pretty bird! Pretty bird!" sings he.
Brave little points of palm begin to twinkle and gleam;
Frollesome catkins volley gold dust over the lea.
Earth is busy forgetting her weariful winter dream,
And loud and louder sings the thrush high up in the poplar tree,
With a "Pretty bird! Pretty bird! Pretty bird!
Spring! Spring! Spring!" sings he.
—B. L. Baughan.

The University of Paris has left on record a noteworthy example. The librarian would not lend a book even to Louis IX. unless he left some valuable in pledge for its return, and gave a bond to one of his chief ministers that "its return should duly take place when he had finished it." Would there were some such rules protecting private collections today! Surely we might all profit by this admonition frequently seen in books of the colonial days: "Read Slowly, Pause Frequently, Think Seriously, Finger Lightly, Keep Cleanly, Return Duly, with the Corners of the Leaves Not Turned Down."—*Harper's Hazard*.

Closet and Altar

I will put my Spirit in you and ye shall live, saith the Lord.

Great and strange calms usually portend the most violent storms; and therefore, since storms and calms do always follow one another, certainly, of the two, it is much more eligible to have the storm first and the calm afterwards, since a calm before a storm is commonly a peace of a man's making, but a calm after a storm a peace of God's.—*Robert South*.

Ah, Lord, thou canst govern the vessel of my soul far better than I can. Arise, O Lord, and command the stormy wind and the troubled sea of my heart to be still.—*Johann Arndt*.

It is in his power to do it for thee. He can stretch and expand thy straitened heart, can hoist and spread the sails within thee, and then carry on swiftly; filling them, not with the vain air of men's applause, but with the sweet breathings and soft gales of his own Spirit, which carry it straight to the desired haven.—*Archbishop Leighton*.

Jesus, at thy command,
I launch into the deep;
And leave my native land,
Where sin lulls all asleep;
For thee I fain would all resign,
And sail to Heaven with thee and thine.

Thou art my Pilot wise;
My compass is thy Word;
My soul each storm defies,
While I have such a Lord!
I trust thy faithfulness and power,
To save me in the trying hour.

Come heavenly Wind, and blow
A prosperous gale of grace,
To waft me from below,
To heaven, my destined place:
Then, in full sail, my port I'll find,
And leave the world and sin behind.
—*Huntingdon*.

O that Christ would break down the old narrow vessels of these narrow and ebb souls, and make fair, deep, wide and broad souls, to hold a sea, and a full tide flowing over all its banks, of Christ's love!—*Samuel Rutherford*.

Lord, I confess [that] this morning I remembered my breakfast but forgot my prayers. And as I have returned no praise, so thou mightst justly have afforded me no protection. Yet thou hast carefully kept me to the middle of this day—intrusted me with a new debt before I have paid the old score.—*Thomas Fuller*.

Blessed are all thy saints, my God and King, who have traveled over the tempestuous sea of mortality, and have at last made the desired port of peace and felicity. O, cast a gracious eye upon us who are still in our dangerous voyage. Remember and succor us in our distress, and think on them that lie exposed to the rough storms of troubles and temptations. Strengthen our weakness, that we may do valiantly in this spiritual war; help us against our own negligence and cowardice, and defend us from the treachery of our unfaithful hearts. We are exceeding frail and indisposed to every virtuous and gallant undertaking. Grant, O Lord, that we may bring our vessel safe to shore, unto our desired haven. Amen.

A Chip of the Old Block

Mr. Laurence Hutton, in his humorous book giving the history of A Boy I Knew, tells this capital story about The Boy and his father, who is described as having "that strong sense of humor which Dr. Johnson—who had no sense of humor whatever—denied to all Scotchmen":

A long siege with a certain bicuspid had left The Boy one early spring day with a broken spirit and a swollen face. The father was going that morning to attend the funeral of his old friend, Dr. McPherson, and before he left the house he asked The Boy what should be brought back to him as a solace. Without hesitation a brick of maple sugar was demanded—a very strange request, certainly, from a person in that peculiar condition of invalidism, and one which appealed strongly to the father's own sense of the ridiculous.

When the father returned at dinner-time he carried the brick enveloped in many series of papers, beginning with the coarsest kind and ending with the finest kind, and each of the wrappers was fastened with its own particular bit of cord or ribbon, all of them tied in the hardest of hard knots. The process of disentanglement was long and laborious, but it was persistently performed. And when the brick was revealed, lo! it was just a brick—not of maple sugar, but a plain, ordinary, red-clay, building brick which he had taken from some pile of similar bricks on his way up town.

The disappointment was not very bitter, for The Boy knew that something else was coming. And he realized that it was the First of April and that he had been April-fooled. The something else, he remembers, was that most amusing of all amusing books, *Phœnixiana*, then just published, and over it he forgot his toothache, but not his maple sugar. All this happened when he was about twelve years of age, and he has ever since associated "Squibob" with the sweet sap of the maple, never with raging teeth.

It was necessary, however, to get even with the father—not an easy matter as The Boy well knew—and he consulted his Uncle John, who advised patient waiting. The father, he said, was absolutely devoted to *The Commercial Advertiser*, which he read every day from frontispiece to end—market reports, book notices, obituary notices, advertisements and all—and if The Boy could hold himself in for a whole year his Uncle John thought it would be worth it.

The Commercial Advertiser of that date was put safely away for a twelve-month, and on the First of April next it was produced, carefully folded and properly dampened and was placed by the side of the father's plate, the mother and the son making no remark, but eagerly awaiting the result. The journal was vigorously scanned. No item of news or of business import was missed until the reader came to the funeral announcements on the third page.

Then he looked at the top of the paper through his spectacles and then he looked over his spectacles at The Boy, and he made but one observation. The subject was never referred to afterwards between them. But he looked at the date of the paper and he looked at The Boy, and he said, "My son, I see that old Dr. McPherson is dead again."

Tangles

25. PALINDROME

Little Tisi and Tota, two fairies, one day in the forest were dancing, when, to her dismay, Tota spoiled her nice clothes falling into the brook. "O," she sobbed, "I know just how my mother will look!"

Now the flowers and the birds were so sorry she cried, And all hurried with offers of help to her side.

"Here is cloth of gold, dear," cried the rose, tenderly,

"It will make you a lovely new frock, you will see!" And a cloud, with his sunny old face fairly shining, Offered her "a whole bolt of full-width silver lining." Mother Earth said, "Just use my lap, children, to cut on."

And a little wild onion came up with a button! A tall pine furnished needles, and a brisk tailor bird

Set to work with a will: "Shall it be tucked or shirred?"

Then, when some one declared her shoes not fit to wear,

A mellow voice from an orchard cried, "Here is a pear!"

Well, the gown was a dream, and the shoes!—in delight

Tota cried, "It is kid! They are SO soft and light!" And, half jealous of her good fortune, half inclining to quail,

I! *N* *L*G, *O*D*D: "O*G*L*? N*! I* I*?"

MABEL P.

26. A NATURAL HISTORY STORY

(The answers, partly phonetic, name animals of some kind)

1. The heroine's name: Her favorite playing and the nationality of one of her ancestors.
2. Her last name: A feathered creature.
3. Her pet name on account of her industry.
4. Her chief mark of beauty.
5. The color of her hair.
6. An imperfection that she had, sometimes considered a mark of beauty.
7. Her little sister's name and her favorite assertion.
8. The command sometimes given to punish her brother.
9. What the English nurse told him not to do when punished.
10. The cook's name and the boy's favorite food.
11. The name of the heroine's lover, with an adjective prefixed often given him on account of his great wealth.
12. His last name—probably derived from the occupation of some ancestor.
13. What he feared he might do when he popped the question.
14. The two words with which he offered her the control of his heart.
15. The two words, using her pet name, with which he urged her to answer.
16. The royal names by which they called each other.
17. The names of her two bridesmaids, from tropic lands.
18. The name of his best man, who was Spanish.
19. The group of islands they visited on their wedding trip.
20. The city of New York in which they made their home.
21. What they did, in winter, for amusement.
22. Their favorite head gears.
23. What he generally carried when walking.
24. The relatives that were their first guests.

LOUISE F. OSBORN.

27. ANAGRAM

When war has long been carried on,
And neither side the victory won,
Why should not the contestants cause
Hostilities a while to pause?
Why not try to compromise,
And by a WHOLE seek to devise
Some terms of settlement before
Each side is drenched again in gore?
For 'TIS A CRIME to fight until
There are no fighters left to kill.

NELSONIAN.

ANSWERS

24. 1. Chickadee; Ralph Waldo Emerson. 2. Bluebird; James Russell Lowell. 3. Robin; William Cullen Bryant. 4. Oriole; James Russell Lowell. 5. Wild goose; John Greenleaf Whittier. 6. Bobolink (Robert of Lincoln); William Cullen Bryant. 7. Sandpiper; Celia Thaxter. 8. Song sparrow; Lucy Larcom.

M. H. Jaquith, Topeka, Kan., has given solutions of 18, 19, 20; N. G., Portland, Me., 21, 22; Mrs.

P. H. D., Springfield, Mass., 22. These are the answers suggested by Mrs. P. H. D. to 22: 1. Hale (hall), Savage, Pain(e), Fox, Wolf(e). 2. Holmes (homes), Cook, Baker, Young. 3. Crab(ber). 4. Wells, Seawell, Motherwell. 5. Brooks, Gay, Park, Bridges. 6. Church.

"When you wish the latest styles, write to us."

Summer Suits

\$4.



OUR new Summer styles of Tailor-made Suits and Skirts are now ready. We will be pleased to mail free our latest Catalogue together with Supplement of new Summer Styles and a collection of samples of materials to select from. We keep no ready-made garments, but make everything to order, thus insuring the perfection of fit and finish.

Our Catalogue illustrates:

New Summer Suits, \$4 up.

(In Pique, Duck, Crash, Linen, Denim, etc.)

Tailor-Made Suits, \$5 up.

(In Venetians, Broadcloths, Cheviots, Serges, and all the new fabrics.)

Cloth Skirts, \$4 up.

Bicycle Suits, \$4 up.

Summer Skirts, \$3 up.

Bicycle Skirts, \$3 up.

We also make finer garments and send samples of all grades. All orders filled promptly; a suit or skirt can be made in one day when necessary. We pay express charges everywhere. If, when writing, you will mention any particular kind or color of samples that you wish, it will afford us pleasure to send you exactly what you wish. Write today for Catalogue and samples; we will send them to you free by return mail.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, New York City.

Like a magic touch,
Lustre the greatest,
Labor the least,

ELECTRO SILICON

SILVER POLISH

Never scratching,
Never wearing,
Never equalled.

Trial quantity for the asking.
Box, post-paid, 15 cts. in stamps.
It's Sold Everywhere.

The Electro Silicon Co., 30 Cliff Street, New York.

Good To Eat

Swift's perfect food products are made with care and under U.S. Government supervision, and handled in cleanliness—Guaranteed of highest grade and of positive purity.

- Swift's Premium Hams
- Swift's Premium Breakfast Bacon
- Swift's Silver Leaf Lard
- Swift's Beef Extract
- Swift's Jersey Butterine
- Swift's Cotosuet

Sold everywhere

Swift and Company, Chicago

Kansas City, Omaha, St. Louis, St. Joseph, St. Paul

The Conversation Corner

DO the Cornerers remember a picture we had in the Corner some time last year—I find it in my Scrap-book under Jan. 20, 1898—called “Little Paul and His Hen”? Both of them were natives and residents of the “Dark Continent,” although both were white! I sent to Paul in his far-away home in Zulu Land a copy of the paper and a certificate of membership in the Corner, and that is the last I heard of it until now, when a lady in California sends us pictures of other missionary children at Amanzimtote. Paul is there, as you see—the last child of five on the log—but the “old white hen” has disappeared. The children are all Bunkers or Cowleses, and I have asked D. F. to put their names right under their pictures.

The children up in the tree are, I suppose, the same ones, with a little baby added—held up, I venture to guess, by the mother standing on the ground. That is said to be Mr. Cowles steadying Helen (?) on the other side. The people interested in the Zulu missionaries will not need to refer to the American Board Almanac to know that Mrs. Cowles was “Amy Bridgman,” daughter of Henry Martyn Bridgman of precious memory. It seems strange to think that all the white children in a great village can be put in one tree! We hope some of those tree-dwellers, when they get old enough to be Corner correspondents, will write us about what they see and do and play in that country, so different from ours. At any rate, we shall be all the more interested hereafter in any accounts we see in the *Missionary Herald* or *Life and Light* about missionary work in Amanzimtote. It is beautiful to think that such Christian families from America are living, here and there, among the millions of Africa and Asia—by and by, I hope, in the Philippines too—showing the ignorant and degraded people how to be good and happy.

A reminiscence of the California lady will interest some of the “old-timers” connected with *The Congregationalist* office.

LINCOLN, CAL.

... I was once familiar in your printing office, where I learned the trade and helped set up the paper. Now my two boys enjoy seeing the pictures and hearing the letters from the children. They are delighted to know that they can be Cornerers. Mr. Safford was the foreman in the girls' room at that time. The girls were pleasant, refined, Christian girls, and I can see as I write the genial face of Mr. Todd, who was always a welcome visitor in the office. [The conditions evidently remain the same to this day!—Ms. M.] The country here is very beautiful, for we have on one side the foothills of the Sierras, with their orchards and their snow-capped mountains, and on the other the Marysville Buttes. I have sat out on the piazza many times this winter.

S. D. G.

I can understand about the snow-caps, but what are the Buttes? Do they belong to the foothills? Now from an African to a Japanese mission.

COLORADO SPRINGS, COL.

My Dear Mr. Martin: Father and mother and we three children send five shares for O Hana San. We are very interested in her support. I remember how the Japanese girls looked when we were in Japan last September. With lots of love, ALLAN F.

This boy is from a mission in India!

WORCESTER, MASS.

Dear Mr. Martin: ... I go to the Classical High School, and go to the Y. M. C. A. Gymnasium. I am much interested in stamps just now. My collection has increased in number from 421 to 1,068. I inclose — for the Okayama Orphanage Fund. What has become of the Armenian twins whose picture (in baskets) you had in the Corner some years ago?

LEROY B.

Yes, Aram and Vahan were our “saddlebag twins” in 1895, so called because a man carried them to school in saddlebags.



HELEN C., WILFRED B., RUTH C., RAYMOND C., PAUL B.

over his shoulders. I have often wondered what became of them in the Armenian massacres, but have never heard. If they take *The Congregationalist* perhaps they will report themselves to their Corner friends.

HADLEY, MASS.

... Inclosed — for the new O Hana San scholarship. I would like the blue Memorial stamp, if you send a stamp with the certificate as before.

LAWRENCE R.

How long these boys' memories are when a stamp is in the case! I have no



“ALL THE WHITE CHILDREN ON THIS STATION”

rare “Japs” for you, but Dr. Pettie sent me a lot of common stamps, which any one can have with “certificate of stock” by sending *George Washington* for them.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

THE NAME IN THE SAND

CLIFTON SPRINGS, N. Y.

Who wrote the poem beginning as follows, and where can it be found?

Alone I walked the ocean strand,
A pearly shell was in my hand.

F. M. B.

The author was Miss Hannah Flagg Gould, a native of Lancaster, Mass., who spent most of her life in Newburyport, where she died in 1865, two days after she was seventy-six years old. Her poems, several volumes of which were published, were written in a simple, happy style, and always had a meaning and a moral. The most beautiful of all, in my opinion, was the one inquired for. It deserves to be in standard collections of American poetry, but I do not find it. It must be in some of the old readers—certainly is in many old scrap-books. I copy it from my own.

Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me—my day—the name I bore,
To leave nor track nor trace.

Am yet with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought:
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

The above inquiry was made several months ago and just now, as I had written so far in answering it, comes this note:

CHICOPEE, MASS.

Dear Mr. Martin: I wish to find the lines beginning, “The frost looked forth one still, clear night.” I do not know the author. When I was a child, they were in a “Child's Book of Philosophy,” compiled by Miss Mary Swift. Afterwards they were in some reading-book, but now I cannot find them anywhere.

C. S. P.

This also was one of Miss Gould's poems, and has been widely copied. (I find it as far back as 1833 in B. D. Emerson's “Second-Class Reader.”) The title is, “The Frost.” Thousands of (grown-up) children will recall the last verse:

But he did one thing that was hardly fair—
He peeped in the cupboard, and finding there,
That all had forgotten for him to prepare,
“Now, just to set them a-thinking,
I'll bite this basket of fruit,” said he,
“This costly pitcher I'll burst in three;
And the glass of water they've left for me
Shall ‘techick’ to tell them I'm drinking!”

A Newburyport lady of literary knowledge and taste wrote me some time since about Miss Gould and this very poem:

... One of the prettiest of her early pieces was “The Frost,” which has held its place in English and American selections and has been set to music, but has often unjustly shed the name of its author. I am puzzled to tell why no selection of her poems was in Whittier's “Three Centuries,” for Lucy Larcom, who helped compile them, was with me during the preparation for the work, and I wonder we did not notice the omission. Miss Gould was almost sincere, conscientious Christian, and any evasion or indirection or study of mere personal effect was utterly foreign to her. I have a mahogany stand in which she kept all her MSS., which is invaluable to me. But the present generation knows her not.

S. J. S.

L. N. M.

How Does God Dwell With Men*

By Rev. A. E. Dunning

God dwells with believers. He lives in them. To know this by experience and insight is to make life heavenly. Who would not give all he possesses to see God? But Jesus said to his disciples, Behold me and you see God. They had not known this because they had not known Jesus, though they had been his companions for years. What believer does not wish he could see Jesus and talk with him? But Jesus has declared that he and the Father dwell in those who obey him. "This is life eternal," said Jesus, "that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." If we realized how near we are to God when we are in the company of his own, how much more we should love his church, how much deeper would be our reverence for its members, how much more earnest we should be to show God to them through our obedience to him! For God reveals himself in his people. How does he dwell with them? Jesus tells us in the words we are studying:

1. The conditions on which God dwells in men. First and greatest is that they love Jesus. And this love is *choice*. It is not determined by the way we feel, but by the decision we make. Jesus Christ presents the worthiest character. He has said the truest words. He has done the noblest deeds. Therefore we choose him as our ideal made actual. The Spirit of truth represents him. He does not appear to all men as ideal. Some do not want to be true, they do not want to sacrifice themselves for others, they do not want to obey God. Therefore they do not see or know him. But we put Jesus before us and think on him, imitate him, glory in his excellence. In this way choice kindles emotion. We love what we have made the object of our worship and highest aspiration. It is easy then to pass to the second condition of having God dwell in us, which is obedience. "If a man love me," Jesus said, "he will keep my word." Love prompts us to understand more clearly what he would have us do. Doing this, God comes into our lives. Our lives become reproductions of the life of him who, when living under such conditions as ours, said, "I am in the Father and the Father in me." "He that hath seen me hath seen the Father." These copies of Christ are finite, imperfect, but they are real. Of each one of them Jesus says, "My Father will love him, and we will come unto him and make our abode with him."

2. The service of God dwelling with men. No one word in our language expresses fully the meaning of the Greek word which is translated the "Comforter." Advocate, though better, is inadequate. The paraclete was one who had wisdom, social position and influence, and who through affection served his friend in need of his support and counsel. In the New Testament the word is used of one who stimulates and inspires rather than soothes. The giving of the Holy Spirit to the disciple means imparting to him a divine life and energy. Jesus said that those who should receive that gift would become fountains of truth, which would refresh, strengthen and enlighten their friends and neighbors [John 7:38]. The company of those in whom God dwells is helpful and inspiring. This gift is a physical tonic. It promotes health and bodily vigor. Paul wrote to the Roman Christians, "He shall quicken also your mortal bodies through his Spirit that dwelleth in you." This gift is a mental tonic. Paul wrote to Timothy that God has given to us the Spirit "of power and of love and of a sound mind." This gift makes one eloquent. Stephen, being full of the Holy Spirit, was "full of grace and power," so that those who heard him preach "were not able to

withstand the wisdom and the Spirit by which he spake."

This gift is a spiritual tonic. The Spirit dwelling in any one reveals to him the character and the love of God, makes him conscious of the presence of God and gives him the confidence of union with the Supreme One, whose will is certain to prevail. "In that day," said Jesus, "ye shall know that I am in my Father and ye in me and I in you." Those who have this confidence need not, will not, fear, however fierce the storms which temporarily enwrap them. The disciples were on the eve of great trials, were approaching perils which would threaten the destruction of all their plans and even of their lives; yet Jesus, leaving with them this revelation of the coming of God to dwell in them, could say, "Peace I leave with you"; "Let not your heart be troubled."

3. The continuance of the dwelling of God with men. Was this promise of the Holy Spirit limited to the disciples who were called to be apostles? They did not claim any such exclusive privilege in any sense. They assured all to whom they proclaimed the gospel that if they would repent and believe on Jesus Christ they should receive the gift of the Holy Spirit. Peter, in his first sermon to the multitude who saw the evidence that the Holy Spirit had descended on the apostles, said to them all, "To you is the promise and to your children, and to all that are afar off." A few years later he testified that the Roman captain and his family had the same experience that the apostles had when the Holy Spirit came on them at the beginning. The history of the early church shows plainly that the same gift came to and is promised to all who obey the will of Christ. When the Corinthians were perplexed concerning the gift of the Spirit Paul wrote to them this sure test: "No man can say, Jesus is Lord, but in the Holy Spirit." That is, no man can devote himself to serve Christ without having the indwelling of God. The very essence of the gospel is the assurance to every one who will obey the word of Christ: "My Father will love him and we will come unto him and make our abode with him."

Does this mean that any new revelations from God may be expected? Can it be possible that God has dwelt by his Spirit of life-giving energy in an ever increasing multitude of those who love him and are loved by him, while these nineteen centuries of Christian experience have brought no new knowledge of him, nothing which was not already recorded in the books of the Bible at the beginning of the second of these centuries? Every renewed soul is called to know God more perfectly than he has been known heretofore and to make him more perfectly known. This is the chief service which we can render to the kingdom of God. We are called to be spirit-guided men and women, each of whom may contribute something to that larger knowledge of God which mankind needs.

How can we thus fulfill the plan of God in advancing his kingdom? The cry of the Psalmist must be our prayer—"Thou desirest truth in the inward parts." The devotion of ourselves to get at the heart of things, to behold God who dwells in us and to govern our lives in accordance with the insight gained—that is the noblest thing we can do. The world beholds Christ no more since he ascended, because the world does not know him. But we know him and can manifest him to the world. To keep the body wholesome, the heart pure and the mind open to understand every word which the Holy Spirit may speak, to keep Christ's own feeling toward those to whom we may give his word spoken to us—this is to live the divine life.

I imagine that some who read these lines may ask, Does the writer of them believe himself to be inspired? Does he claim authority for his words? Does he think he has exclusive

privilege to know the mind of God? I do not believe that any believer in Christ has any authority over other believers. If words of mine are indeed from God, they will be recognized as such by those in whom he dwells, and they will have power only because the indwelling Spirit in those who receive the words makes their meaning and authority known. Thus do I receive words from God which are spoken by other believers. Paul wrote that "to each one is given the manifestation of the Spirit to profit withal." Such prayer meetings as Paul described [1 Cor. 14:26] are more to be expected now than in the Corinthian church, when each one present "hath a psalm, hath a teaching, hath a revelation." Still our Lord has things to say which his disciples have not yet been able to receive. We do not yet know God as we desire to know him. We are not as like him as we want to be. We must still say, "It doth not yet appear what we shall be." But we can say with fuller confidence than ever, "We know that when he shall appear, we shall be like him, for we shall see him as he is," and we must also understand that "Every man that hath this hope in Him purifieth himself, even as He is pure." What is the second coming of Christ but the full realization of his promise, "When he, the Spirit of truth, is come, he shall guide you into all the truth?" Full knowledge of Christ is Christ coming again in power and great glory. "This is the true God and eternal life." Whatever new revelations are given by God to his people in whom he dwells, his closing word till this world ends will be the closing word of the Bible, "Amen: come, Lord Jesus."

Current History Notes

The number of divorces in Paris last year averaged 165 per month.

Turkey at last has settled the indemnity awarded Russia after the war of 1877-78.

The Greater Chicago project fell by the wayside in the Illinois legislature last week.

The Vatican is lighted with electricity now, the power being generated by a waterfall which operates machinery built in the United States.

Last Sunday the cruiser Raleigh—the first of Dewey's famous fleet that won the battle of Manila to return to home waters—arrived in New York Harbor, and had a hearty welcome from officials and the populace.

The Indian Government announces a surplus of revenue during the past year and an equally large one in sight for next year. No decrease in taxation is expected, as it is desirable that a reserve fund should be created.

Tammany sees how the tide is running, and Mayor Van Wyck of New York city has announced that he will officially urge the municipal legislature to co-operate with the State legislature in providing municipal ownership of gasmaking plants in the metropolis.

A Scotch Liberal last week asked the responsible British Ministry to submit legislation suppressing Sunday journalism. Mr. Balfour, the leader of the party in the House of Commons, replied that the government had not the slightest intention of legislating on "such a subject."

By the death of Hon. Eli Thayer of Worcester, Mass., an historic figure in hastening the downfall of slavery in this country passes away. He devised and organized a system of emigrant aid in the '40's that peopled Kansas with foes of slavery. Charles Sumner once said of him: "I would rather have the credit due Eli Thayer for his Kansas work than be the hero of the battle of New Orleans [Andrew Jackson]. The State was made free by his new science of emigration, in which capital preceded the emigrants." Mr. Thayer was in Congress from 1846-48. He was a lineal descendant of John Alden.

* The Sunday School Lesson for April 30. Text, John 14: 15-31.

Progress of the Kingdom

POINTS FROM CURRENT MISSIONARY LITERATURE

(The Congregationalist's Missionary Topic for May)

This subject is designed to send people to the papers, magazines and books of recent date that contain material bearing upon the great and varied work of Christian missions. It is an excellent idea, once in a while, to hunt out for one's self the items of information and suggestion which may be worth passing on to others. Crutches are good in their places, but there is altogether too much dependence upon the minister or upon the missionary societies for material which might be gleaned right at home in even an hour's thoughtful perusal of literature close at hand. So we do not propose here to do more than point out lines of investigation which any one who has a pair of eyes and a mind of average dimensions can easily pursue.

It is a happy coincidence that this subject falls at a time when the current publications of our missionary societies are unusually strong and rich. Take, for instance, the April numbers of the *Home Missionary* and the *American Missionary*. Both of these publications are now quarterlies, and their editors have succeeded in getting out numbers which are as different from the old-time, conventional missionary bulletins as the best modern magazines are from their earliest prototypes. Both of these periodicals are generously illustrated, and their leading articles—that of the *Home Missionary* on Cuba and of the *American Missionary* on Porto Rico—bring to view facts and situations of vast concern to American Christianity. The former magazine has also a sketch of the first Congregational church in Alaska, with views showing the exterior and the interior as well as a bevy of Christian Endeavorers, while in the latter there is an interesting account of a group of colored churches in the South by Secretary Woodbury, and due tributes to Dr. Strieby, accompanied by a fine detached portrait of him, which can easily be mounted, is another feature.

All that has been said of these publications of our home missionary societies applies to the April number of the *Missionary Herald*, which since the beginning of the year has been constantly enhancing its already established reputation. A résumé of the article, Results of Missions in the Hawaiian Islands, in which Edward Atkinson's recent astonishing statements are thoroughly disproved, would be an important contribution to the success of the missionary meeting. We would mention, also, in passing, *Our Work at Home* for April, the carefully edited organ of the Woman's Home Missionary Association, and *Life and Light*, indispensable to all women who believe in foreign missions. In the March 4 issue of the *Westminster*, published in Toronto, Canada, there is a characteristically able article by Robert E. Speer. Items of value may also be gleaned from current issues of *The Congregationalist*, not alone from the strictly missionary department, but from other pages of the paper. *Congregational Work* ought also to be carefully read.

Such publications as the *Missionary Review of the World* and *The Assembly Herald* (Presbyterian), can be made to yield much for the meeting, while secular reviews like the *North American*, with its summary of the results of British Rule in India, from the pen of *The Congregationalist's* correspondent in India, Rev. J. P. Jones, may easily furnish the text for a ten-minute talk on themes germane to the great subject of missions.

Why not, as you are reading your daily paper, have in mind the subject for the coming meeting? You will be sure to fall upon items which may be made tributary to it. Or let that specific duty be assigned to one or two persons. This meeting certainly ought to be made one of the most valuable of the year.

a considerable number of both men and

women, representing the younger as well as the older elements, be drafted for service. They will acquire a stronger interest in missions and the fruit of their researches will be deeply appreciated by the brethren. For the benefit of those who have access to libraries we append a list of recent books on missions, many of them of exceptional interest and significance, for which we are indebted to Editor E. E. Strong of *The Missionary Herald*.

Are you utilizing to the full the opportunities afforded by your public and Sunday school libraries? Not a few books of fiction and adventure contain many things which the thoughtful Christian reader will seize upon and interpret in their bearing upon the promoting of Christ's kingdom throughout the earth.

VALUABLE MISSIONARY BOOKS RECENTLY PUBLISHED

ONE HUNDRED YEARS. A short history of the Church Missionary Society. Published by the Church Missionary Society, London. Though condensed in form, an exceedingly interesting story of the great missionary work of the evangelical branch of the Anglican Church in Great Britain.

MISSIONARY EXPANSION OF THE REFORMED CHURCHES. By Rev. J. A. Gregg. Revell Co. Price \$1.25. An admirable short history of the missionary work of the Reformed churches.

THE TRANSFORMATION OF HAWAII. A story told for young people of how American missionaries gave a Christian nation to the world. By Ellen M. Brain. Revell Co. A good story of what has been accomplished through missions at the Sandwich Islands.

DAWN ON THE HILLS OF T'ANG. By Harlan P. Beach. Published by the Student Volunteer Movement, New York. A text-book designed to help classes in mission study and admirably fitted for this purpose.

ACROSS INDIA AT THE DAWN OF THE TWENTIETH CENTURY. By Lucy E. Guinness. London Religious Tract Society and F. H. Revell Co. Quarto, price \$1.50. A volume abounding in illustrations and with graphic accounts of the races, religions and social life of India, with reports of what has been accomplished by missionary labor.

WITH SOUTH SEA FOLK. By Miss E. Theodora Crosby. Pilgrim Press. Price \$1.00. An interesting story based on missionary work in Micronesia.

STORY OF JOHN G. PATON TOLD FOR YOUNG FOLKS. A. C. Armstrong & Son, New York. A good condensation of the two larger volumes of Dr. Paton's Life.

BEHIND THE PARDAH. By Irene H. Barues. T. Y. Crowell & Co. Pardah is the curtain which conceals the zenana. This volume presents the condition of woman in India in a striking way.

A LIFE FOR AFRICA. By Ellen C. Parsons. Revell Co. A striking memoir of the life of Adolphus C. Good.

KOREA AND HER NEIGHBORS. By Mrs. Isabella Bird Bishop. This is the best volume on Korea.

THE REDEMPTION OF AFRICA. By Frederick Perry Noble. 2 vols. Revell Co. Price \$4. A full and exhaustive account of Africa—its history, its tribes, its missions.

WORLD AROUND

Getting the Young Folks in Line. Efforts to awaken interest among young people in missions are being made in many places and often with noteworthy success. Our Scotch letter this week touches upon the recent missionary loan exhibition in Glasgow, where object lessons of a unique and picturesque order made real the methods and results of foreign evangelization. Those Scotchmen are certainly wide-awake, and in the Free Church particularly are striving to get the rising generation aroused to the great work now going forward throughout the world. A special Sunday was set apart not long ago for the young people, called Free Church Day, when attention was concentrated upon foreign missions and contributions were made. One of the most valuable influences toward the intelligent and successful observance of the day was an attractive pamphlet, specially prepared by Rev. Thomas L. Lindsay, D.D., entitled *Our Foreign Missions*, and containing a delightful and suitably illustrated sketch of the history and present status of Free Church missions. Would not the adoption of a similar scheme this side the water be fraught with wholesome results?

The Church Prayer Meeting

Topic, April 23-29. The Transformation of Zaccheus. Luke 19: 1-10.

In what was his experience normal? In what peculiar? Suggestions.

[See prayer meeting editorial.]

"Approbation from Sir Hubert Stanley is praise indeed." Rev. F. B. Meyer, writing to *The Christian* from India, says of the Madura Mission of the A. B. C. F. M.: "In all my travels I have seen nothing more perfectly organized than this noble monument to consecrated men, methods and means."

THE DOWAGER CORSET



FOR STOUT FIGURES.

The only corset made that satisfactorily meets the requirements of stout figures.

Made in three lengths: Extra long, long, and medium. Sizes 22 to 43 inch.

Style 550, heavy coutil, saten strips: sizes 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50. White, drab, and black.

Style 550, summer netting (white only): sizes 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50.

Style 614, fine saten, Italian finish: sizes 22 to 30, \$3.50; 31 to 36, \$3.75; 37 to 43, \$4.00. White, drab, and black.

Royal Worcester and The Dowager Corsets

ARE SOLD BY DEALERS EVERYWHERE.

Ask your dealer first. If he can't supply you, a money-order sent us, with size, length, and color plainly specified, will bring corset to you free of expense. Send for Illustrated Catalogue.

WORCESTER CORSET COMPANY,
WORCESTER, MASS. CHICAGO, ILL.

TAKE NO SUBSTITUTE FOR

GAIL BORDEN EAGLE BRAND CONDENSED MILK

SEND "BABIES" A BOOK FOR MOTHERS.
NEW YORK CONDENSED MILK CO., NEW YORK

LITERATURE

BOOK REVIEWS

EDWIN M. STANTON

President Lincoln's great Secretary of War must always remain one of the most conspicuous figures in the history of our country. No one, probably, has been hated more during life or more abused from time to time since his death, but probably no other man ever has won in a higher degree the confidence and admiration of those who by natural intelligence, candor of spirit and knowledge of the whole history of his career have been best fitted to judge him. He possessed the most positive characteristics and the conditions of his public career compelled him to instant decision and action, including many occasions when he would have been as glad as any one had it been possible for him to delay long enough to deliberate. Unquestionably he gave many people offense, and sometimes with good reason. Yet there can be no truthful denial of his fine qualities as a man, any more than of his unsurpassed patriotism and usefulness as a public official.

Mr. George C. Gorham, in the two handsome volumes which form Secretary Stanton's biography, has told the story of his life clearly, fully and appreciatively. He is by no means a blind eulogist. He sets forth Stanton as he was very frankly, but none of Mr. Stanton's friends need shrink from the result. It is the record of a brilliant career at the law, the outcome of persistent and courageous use of opportunities, at first narrow but enlarging as fast as they are apt to enlarge in the case of such a man, a career finally culminating in his appointment to be Secretary of War during the Rebellion, a position of very large authority and of terrible responsibility, in which he was compelled to supervise, and often to direct, in conjunction with the President, the campaigns in different parts of the country. It was his duty to see that the right men were maintained in command, that troops in sufficient numbers were furnished them, that supplies of all kinds should not fail, and that the great policies adopted and carried out should tend to bring about the vital result desired, no matter what public feeling throughout the nation might be in regard to them.

Stanton was emphatically the right man in the right place. A softer nature would have been worthless. He tried to be rigidly just, although at times it was impossible for him not to be temporarily deceived. But when a general conscientiously did his best Stanton never failed, as soon as he appreciated the fact, to stand by the man to the utmost. The work presents clearly Stanton the man and the official, and the unbending integrity, invincible courage, dogged pertinacity and enthusiastic patriotism which he exhibited hardly could be set forth more strongly. The reader gains a great deal of light, more or less directly, upon the characters and achievements of many prominent officers of the Union army during the period. Mr. Gorham is as frank in his disapproval as in his praise, but seldom, if ever, without full documentary justification. For Halleck he records, and with reason, a hearty disgust, and, as the impotence, vanity and almost cowardice of McClellan are revealed from chapter to chapter, his portrayal of Stanton's annoyance, developing into contempt and alarm, is picturesque reading.

He shows plainly the mistake that General Sherman made in exceeding his authority in connection with the surrender of Johnston. Throughout he takes clear-cut positions and supports them by evidence, not discourteously, but emphatically. For Grant he reveals the warm admiration which Stanton and Lincoln learned in time to feel, an admiration all the more hearty because their first impression of Grant's Western work had not been wholly favorable. One gains a bird's-eye view of the whole rebellion in its military course, and to some extent in its

political characteristics, from these volumes. The reconstruction period also, and necessarily, is dealt with at some length. Stanton's conflict with President Johnson must be well remembered by thousands of our readers. The course which Stanton pursued was consistent and manly, and adds to one's respect for him.

It is a pity that he could not have lived a few years longer in order to enjoy his well-earned honors and to realize more than he can have realized the warm regard for him which his countrymen had learned to cherish. It is pleasant to remember that he received on his deathbed the crowning honor of his life, than which none could have been dearer to him—an appointment to the United States Supreme bench accompanied by instant confirmation on the part of the Senate without the usual reference to a committee. The work is an inspiration to lofty patriotism and self-sacrifice in behalf of country, and it is so interesting that in spite of its length it is sure to be widely read. It ought to go into every library in the land. [Houghton, Mifflin & Co. \$6.00.]

BETWEEN CESAR AND JESUS

Many a man is better than his belief, and it is a pleasure to render admiration to a noble spirit, even when one cannot indorse what it demands. No reader of this volume, by Prof. G. D. Herron, can help appreciating that the author is intensely in earnest and animated by a deep, wide-reaching love of humanity. He is radically at odds with many existing social institutions and arraigns them in the severest terms. But it is only that he may awaken attention to what he conceives to be grave wrongs; may, if possible, pave the way for their correction; and, in any case, free his own soul by an unmistakable protest. This volume contains eight lectures delivered in Chicago before the Christian Citizenship League on The Relation of the Christian Conscience to the Existing Social System. They must have made strong impressions upon his audience. But they are very faulty. That there are wrongs in the existing condition of society, and that they ought to be corrected as thoroughly and as fast as possible, goes without saying. That zeal like the author's must be exhibited by the successful reformer needs no demonstration. But Dr. Herron lacks that judicial calmness which estimates facts accurately and conceals corrective measures sagaciously. His tendency to exaggerate is not only dangerous, it is almost ruinous.

Civilization is not "chaos and strife," as he calls it. "Superior privileges of any sort" do not "now carry with them the sense of shame," nor ought they to. Our free school system, with all its excellences, is not "probably our most concrete social expression of Jesus' idea." To believe in the possibility of a Christian business life is far from showing "only the densest ethical ignorance." He who consents to existing arrangements "whereby some of the sons of God are given privileges and opportunities above those of other sons of God is" not "a lost soul" on that account. There is neither "sneaking piety" nor "wanton commercial hypocrisy" in the claims that, if men's hearts are only set right, the system of things will be set right, or that any one can get on if he be only honest and industrious. These claims may not be always demonstrable, but do not deserve the condemnation which Dr. Herron gives them. It is not true that "no one can read the gospels honestly without seeing that Jesus regarded individual wealth as a moral fall and as social violence," nor is it true that the early church practiced communism in the modern sense. It is unfair to suggest that those who are opposed to the radicalism of the communist are therefore opposed to correcting what is amiss in the existing order of things.

We refuse to accept the alternative which Dr. Herron implies. Still more earnestly do we remonstrate against such a reckless statement as this: "There are circumstances under

which a man has no right to do right; when he can be individually guiltless only by being guilty of the blood of others, only by the betrayal of sacred trusts. There are places and crises in which a man must be morally wrong in order to be nobly true and spiritually right." No one who can speak thus, however excellent his intent and spirit, is a safe guide for others. The great defect of the work is its lack of discrimination. Its underlying drift is that society is all wrong and that at present little or nothing can be done to reform it. But the author is not without confidence that better days are coming, and that there is a spirit in society which in time will assert itself for the correction of the terrible evils which we all agree ought to be abolished. It is a pity that Dr. Herron does not understand that extravagant denunciation not only repels many whom he should desire to win, but weakens the confidence of those who are, at present, impressed by his earnestness. Their sober second thought must convince them that he is too passionate and headlong to be a safe teacher. [T. Y. Crowell & Co. 75 cents.]

THE KINGDOM OF HEAVEN

This is a new volume of the Churchman's Library. It is by Rev. Rayner Winterbotham, canon of St. Mary's Cathedral in Edinburgh. It is a study of the parables of our Lord, and it extracts from each its contribution of instruction and blends them skillfully into a lesson. It is a plain, practical, devout and scholarly study and interpretation, but controverting the usual understanding of some of the parables. For example, in considering the parable of the tares it is urged that the good seed and the bad do not represent people, as so often assumed, but teachings, and that the parable does not mean that good people and bad are to continue to live together until the end, but that bad and good teaching will exist side by side, bearing fruit in conduct and character. Again, in the parable of the mustard seed, it is claimed that the New Testament nowhere teaches the doctrine of the invisible church, and that there is some real relation between the ideal church of Scripture and the actual church of history. He does not press this fact of relationship very far, but controverts the theory that the church means the sum total of all existing believers at any given time, called invisible because not visibly associated together into one organization.

He combats the doctrine of the intermediate state, asserting that the New Testament teaches that Christ's servants will be with him in some happy sense and leaving the matter there. It may be added that it is certainly a gross extravagance to claim that the doctrine of purgatory finds as much favor today with Nonconformists as with Romanists. His condemnation of the wise virgins is novel to us. He thinks this, like other parables, usually misunderstood, and that in this case the wise virgins do not stand for the saved, nor the foolish for the lost, nor does the fate of the latter throw any fair light upon the final lot of the wicked. This is not the lesson which the Christian Church has generally learned from the parable, which has warned a vast number of the folly of wasted opportunities never to return, while it has encouraged many more to make the most of the present in serving God, with the hope of thus gaining permanent excellence of character and the abiding approval which it wins from him. But Mr. Winterbotham tells his readers that this interpretation is wholly mistaken. The wise virgins were really the foolish and mean ones.

On the subject of eschatology he holds that our Lord taught much less plainly than most people suppose, that, so far as his utterances are concerned in regard to children, heathen and even the indifferent sort of Christians, we have no right to draw inferences, for he said nothing about them. We have a perfect right to form our own opinions, but

we cannot justify them by his teachings. He contemplated those about whom we could make no mistake—the evidently genuinely holy and the unmistakably wicked. But all who deserve to be classified between these extremes—the vast majority of men—he passes over, and we can do nothing but pass them over too. It will be seen from these intimations that the author is an unconventional thinker and equally free in expression. The book does not lack reverent solemnity or an earnest desire to benefit the soul of the reader, but such methods of exegesis, although ingenious, and in some instances in this book even brilliant, are none the less a foolish waste of opportunity. [Macmillan Co. \$1.00.]

BIOGRAPHICAL

A fine portrait of the late Rear-Admiral B. F. Sands, U. S. N., is the frontispiece of the volume, *From Reelfer to Rear Admiral* [F. A. Stokes Co. \$2.00], compiled from the notes of its subject by his son, Mr. F. P. B. Sands. Admiral Sands's naval career began in 1827, when he entered the navy at the bottom, there being then no naval academy for the training of young men, and continued until his retirement, having reached the age limit, in 1874. Thus for over forty-seven years he was on the active list of the navy. He rendered excellent service in different parts of the world, did good work throughout the war of the Rebellion, was conspicuous in connection with the work of the United States Coast Survey and that of the Naval Observatory. He was superintendent of the Naval Observatory for a number of years and was instrumental in procuring for the institution the great equatorial telescope, then the largest refracting telescope in the world, and in bringing about the appointment of the Government commission for the observation of the transit of Venus in 1874. He has told his life story with spirit and interest. The narrative is enlivened by many instances of personal experience, and his son has made a wise and successful use of the material supplied. The radical changes which have taken place in the character of our navy, of its personnel as well as its ships and its armament, secure for this volume, which is largely a record of the oldtime naval life, a peculiar attractiveness.

The latest volume in the Great Commanders' series is *General Sherman* [D. Appleton & Co. \$1.50], by Gen. M. F. Force. It is a valuable addition to this most useful series, the particular characteristic of which is the fact that nearly every volume is from the pen of some military expert. General Force has described Sherman, the man and the general, with appreciation and ability. The details of his campaigns are narrated with clearness and spirit, and a good idea of the personality and of the distinguished services of General Sherman is afforded. The volume is, perhaps, more of a record of military occurrences than most biographies, even of such subjects, but by many readers this will be regarded as a fortunate circumstance, and all will agree that the book is of great value and interest.

The late empress of Austria is the subject of a charming book by one of her most intimate friends, a lady of her court. The book is called *The Martyrdom of an Empress* [Harper & Bros. \$2.50], and it presents a delightful picture of a fascinating and admirable woman, contradicting emphatically the common rumors of the empress's lack of mental balance, and describing the beauty and strength of her character. The life of the empress who, it will be remembered, was assassinated by a socialist at Geneva last year, was singularly unselfish and noble and, in spite of great unhappiness, she had much to live for and realized her responsibilities. Probably few women have been subjected to more annoyance by painful, and even cruel, as well as absolutely groundless, public reports. Even making allowance for the affection of the author, the picture which she draws of the empress apparently is just. It also contains an account of the suicide of the Crown Prince Rudolf and

of the circumstances which led up to it, and in many ways throws light upon politics and social matters in Austria. It is a tribute of affection, and therefore not as impartial as if it had been written by an ordinary biographer, but is all the more interesting on that account.

MORE APRIL MAGAZINES

The International Journal of Ethics, as usual, offers several papers of pre-eminent value in one or another line. Probably most readers will turn first to Mr. J. C. Murray's *The Merchant of Venice as the Exponent of Industrial Ethics*, a shrewd and entertaining study from a somewhat fresh point of view and making a useful point. Mr. C. M. Bakewell's paper, on the Teachings of Friedrich Nietzsche, appeals to both educators and theologians, although, perhaps, it overestimates the importance of the subject. Rev. E. J. Fraser's paper, on the Ethics of Prohibition, is calm and judicious, although its conclusions will not meet general approval. The other leading papers are by James Oliphant, on the Relations of the Sexes, and by Pres. Thomas Fowler, on the Ethics of Intellectual Life and Work. The departments devoted to discussion and book reviews are maintained at their usual high level.

In the *Forum* the Conditions of Good Colonial Government, by E. L. Godkin, the Menace to England's Commercial Supremacy, by J. P. Young, and An Opportunity in China, by Rev. Gilbert Reed, are the leading papers in importance. Mr. Reed urges Americans to unite with the English in maintaining an open door in China, claiming that this policy will secure their religious rights as well as commercial enterprises, and will not provoke the antagonism of the Chinese or implicate them in the downfall of the Chinese empire. Hon. C. A. Prouty discusses the powers of the Inter-State Commerce Commission, which have been lately called in question. Prof. Ivan Oseroff sketches the Industrial Development of Russia in a paper which American merchants should read. President Thwing writes discriminatingly about Pecuniary Aid for Poor and Able Students, favoring it under certain conditions. And Mr. B. C. Washington answers affirmatively the question, Was Washington the Author of His Farewell Address, giving credit to Madison and Hamilton for their contributions.

One of the best features of the *Bookman* is its abundant and excellent portraits of authors. This is not said in forgetfulness of its admirable literary richness and variety, but because it excels so highly in its portraiture. In this number, for instance, are likenesses of Mrs. Meynell, Zangwill—who, by the way, owing to the peculiar arrangement of the hair, looks amusingly like an old woman—Robert Barr, Robert W. Chambers, William Archer, H. B. Marriott-Watson and Frank T. Bullen, as well as Sir G. O. Trevelyan; Paul Leicester Ford's *Janice Meredith* is continued, and all sorts of literary subjects are treated in a manner which never fails to interest and instruct.

The *Book Buyer*, in its striking frontispiece, shows Dr. Henry van Dyke, the prolific and successful author, to be also a handsome man. Here, too, there are many interesting portraits, among them those of Miss Helen Hay, Miss Mildred Howells and the late Archibald Lampman. There is an interesting paper on Goldwin Smith at Home, with views of his house within and without. A second paper about a series of French Eighteenth Century Portrait Engravers, by W. L. Andrews, is a striking feature, and many will take special interest in the notes of rare books. The literary querist department is one of the most entertaining.

The *Critic* is as racy as ever and equally substantial. Papers by Madam Bentzon on M. Roe, and on the Evolution of Henry James, by Cornelia A. Pratt, are suggestive and interesting critiques, although we do not endorse the extravagant language used about Mr. James. The author gushes over him. Mr. Shelton's paper on Some New York Book Plates also is well worth reading, and the personal news

and miscellaneous literary items in the number, as well as its book reviews and notes, fully justify the high opinion which the public has formed of the magazine.

Literature continues its welcome weekly visits and is somewhat less gossip in its general tone than most of the literary publications, and a little more elevated in its manner of treating books and authors. Somewhat more of the popular quality would not hurt it, although it is never dull. Mr. Howells has an article in the issue of March 31 on A New Kind of Play, suggested by Mr. J. A. Hearne's Rev. Griffith Davenport. Mr. E. K. Robinson has some pleasant reminiscences of Rudyard Kipling.

The *Art Amateur* abounds in news and suggestions, as usual, giving large space this month to its department of Ceramics, but without stinting any other unduly. It supplies an account of the misfortune of Mr. Brayton Ives in his purchase of a supposed genuine copy of the letter by Columbus announcing his discovery of the new world. The practical helpfulness of the *Art Amateur* is recognized by all art students, and it is also a publication most suggestive to those who take pains to adorn and beautify their homes.

The *Ladies' Home Journal* probably would not regard as its chief attraction its pictures of some of the coziest homes in America, garden walks, borders, hedges, etc., but there is no doubt that they will greatly delight a multitude of readers. There is something fascinating in looking at other people's homes and comparing their styles of architecture and their surroundings, and these pictures are excellent. The lighter portions of the magazine are diversified and entertaining. The article How to Be Pretty Though Plain reminds one that some of the plainest girls really are the prettiest. Mary E. Wilkins has a good story, and another interesting page of pictures deals with the *Journal's* artists in their studios.

Edwin A. Abbey continues to receive special notice in the *Magazine of Art*, and three of his productions are reproduced. The work of Laurence Hausman also is described and illustrated. Title-pages and bookplates are his specialties. The symposium on the question Is Photography Among the Fine Arts? is carried on by A. L. Baldry, and Mr. H. W. Armistead has a paper on Anatomical Nature Casts, with illustrations. Certain recent books on architecture are discussed, and the departments relating to art work and news are excellently filled.

The *Connecticut Magazine* for March contains a paper, by Mrs. Josephine R. Baker, on An Historic Bible, the copy of the Breeches Bible owned by Mrs. S. W. Cowles of Hartford. She accepts the trustworthiness of the marginal annotations in the volume relating to Pilgrim history too readily. The claim that Governor Carver had a granddaughter, Katherine Tilley, whom John Howland married, has not substantial evidence to support it. Moreover the date of Carver's election as governor is wrong. John Howland did not land from England in Boston on Sept. 21, 1627, and join the New Plymouth Colony, because he was on official record in Plymouth in July. William White did not marry Susannah Tilley but Susannah Fuller, and at a date quite different from that named in this volume. Other errors might be mentioned, and it is clear that, although it cannot be proved that the book may not have belonged to one or more of the Pilgrims, there is no sufficient evidence that it did or that its statements, when they conflict with accepted history, are trustworthy.

St. Nicholas is as diversified and entertaining as ever. Commander Eaton's account of his little dog, Prince, in the Cuban campaign is delightful. Among the other contributors are Mrs. Barr, Poultney Bigelow, G. A. Henty, E. H. House and Harriet Prescott Spofford. It is no wonder that the children inquire for every number a fortnight before it is due.

In *The Cosmopolitan* the notable papers are

Count Tolstol's *The Awakening*, F. W. Morgan's *Great Problems in Organization*, Julius Moritzer's *The Extraordinary History of John Worrell Keely*, J. B. Walker's *The Building of an Empire—Mohammed*, and President Harper's *The University and Democracy*. The account of Keely is an interesting portrayal of a claim in regard to which to this day the world is in doubt as to whether it is a humbug or a signal glory of the nineteenth century. The ideal and practical organization of the home, by Miss Edith E. Wood, also is a notable feature of this number. It applies to homes conducted upon incomes of \$1,600 to \$2,500 a year, and the article took the first of the three prizes offered by the magazine for the best papers on the subject. The illustrative material in this number is as good as ever.

Frank Leslie's *Popular Monthly* has articles by General Merritt on Our Flag in the Philippines, by F. Marion Crawford on The Romance of Rome, Rev. Phoebe Hanaford on Women in the Pulpit, and a Vigil by Louise Chandler Moulton. There are a number of other articles of different sorts, and the number is quite the equal of its forerunners in all respects. The paper on Bethlehem, Pa., should not be overlooked.

The House of Pan, by Anna R. Brown, is the novelette in *Lippincott's*, and among the other contributors are Paul L. Dunbar, C. C. Abbott and Clinton Scollard. The shorter contributions are all striking in one or another way, and the reader will find the opening story itself entertaining.

NOTES

— Literature seems to have trouble in finding American correspondents and editors. John Kendrick Bangs now has taken charge of its American edition and doubtless will make it a success. In fact he has been editing it substantially for some months.

— It is proposed to build a monument in memory of the late Mrs. Martha J. Lamb, editor of the *Magazine of American History* and author of *The History of the City of New York*. Mrs. E. E. Salisbury, of New Haven, Ct., will receive subscriptions.

— Mr. C. K. Shorter in *The Bookman* says of Rev. C. M. Sheldon's *In His Steps*, "The book is not literature, and I do not think that it would be difficult to prove that some of it is actually immoral, but all these freaks of religious fervor require to be taken note of." Whether Mr. Shorter is a trustworthy judge of either novels or literature we do not know. That he himself writes very faulty English is apparent from the paragraph from which his comment is taken.

For Books of the Week see page 587.

Education

— Vanderbilt University, Nashville, receives \$100,000 from W. K. Vanderbilt with which to construct a new dormitory.

— Prof. Minton Warner, Ph. D., of Johns Hopkins University, has accepted the professorship of Latin in Harvard University.

— The Clarke school for the deaf at Northampton is soon to have a new gymnasium, the gift of Mr. and Mrs. E. W. Gilmore of North Easton.

— Unlike the other departments of Howard University, the theological school receives no Government aid. Its only fund was the bequest of Mrs. Pomeroy of \$2,500, the income of which is used for scholarships. The need of considerable outside assistance is thus apparent. Under the auspices of the theological department a special course of four lectures, under the general title *How to Do It*, is being delivered on Monday mornings by local pastors.

The bush has been burning these five thousand years and no man yet saw the ashes of that fire.—*Samuel Rutherford*.

Dr. Smith at Yale

Continuation of the Lyman Beecher Course

The Lyman Beecher lectures at Yale, by Prof. George Adam Smith of Glasgow, were continued on Wednesday, Thursday and Friday of last week before large audiences. Abstracts of each lecture follow:

LECTURE III. THE HISTORICAL BASIS OF THE OLD TESTAMENT AND THE PREACHER'S RELATION TO IT

The battle over modern criticism having been fought and won, it is now time to discuss the question of the indemnity. How much does criticism leave of history in the Old Testament? While the question as to whether it contains an authentic revelation is the important one, this depends somewhat on the question of its historicity. Let us consider the portraiture of Old Testament characters. This has always furnished the most frequent material and inspiration for Scriptural preaching. Doubt is now raised with regard to large portions of the history to which these moral dramas are assigned. Some of these do not present real individuals. Some of the accounts seem to be mere legends. Some of the characters are the personifications of the genius and temper of the tribes of which they are represented as the ancestors. All this has created panic among the preachers. Some have been led to abandon whole Old Testament books which contained deep themes and which gave great inspiration.

First, let us see how small a portion has really been affected. The amount rendered uncertain is far less than is ordinarily supposed. From the time of Samuel we have real history. Here the preacher may be sure that he is dealing with facts. Indeed, criticism has relieved him of many of the difficulties of his fathers. It has afforded two kinds of relief. Take the story of David, of whose life we have double and contradictory stories, which our fathers had hard work to reconcile. This work detracted from the moral issues. They toiled for nothing, for the accounts are not reconcilable. Criticism has shown us the most probable story. In the character of David we have complex and apparently contradictory contrasts. Criticism has vindicated his old age from one great blot. In one account this dying man, this much-forgiven man, is represented as charging Solomon not to let his comrade Joab go down in peace and to slay Shimei. His exonerating of himself is dishonorable. It is trickery. Just before his death he utters horrible maledictions, portraying a horrible spirit. Criticism, on linguistic and other grounds, has cast doubt on this narrative, shown that it is late, and that we have every reason to let it go.

Coming down to the prophets we are on still more certain ground. Prophecy has been fortified, illuminated and restored for our use by criticism. These narratives have more freshness. A clearer text gives clearer insight.

There are three portions of the Old Testament around which doubts cluster as regards their historicity. With regard to the Psalms and their titles, criticism has taken away nothing valuable. The essential character of the books of drama is not altered by criticism. Indeed, said Professor Smith, I never found so much gospel in the book of Jonah before as I did after I treated it as a parable, like one of Christ's parables.

But when we go back to the Pentateuch we have our most difficult problem. Criticism has had its greatest effect here. It has shown that, with regard to the pre-Abrahamic accounts, we are not dealing with real history. We find that the stories of this book are not exact history, and that these same stories existed in much the same form among older nations. The writer of Genesis took them and used them for high moral purposes. Removing the historical character does not remove the truth any more than the invalidation of

Milton's cosmogony destroys the value of *Paradise Lost*. In conception these narratives are grand, in insight profound. To the acute and faithful reader of his own heart they present the essential truths of God, his relation to the individual, human temptation, conscience, guilt. After all these centuries we have hardly reached deeper than this with regard to the mysteries and complications of the human heart.

But we have a more delicate task with respect to the rest of Genesis, passing to the representations of its personalities and individuals. These have been the source of great preaching. If their historical character is impaired, how is the preacher affected? The documents containing this material are centuries later than the events they describe. We have four practically independent documents. Archaeology helps us. It has shown some of the material to be historic fact. It has made much more possible. But it affords no direct evidence. On the other hand, it confirms criticism as to the late date of the story of Joseph. We have a reason for doubting the historicity in the fact that we have names of personalities which are also names of tribes, and the characters of tribe and individual are alike. These are the facts. Must we deny the personalities? No, such a denial is hypercritical. Criticism restores Abraham, although it casts doubt on some of the details given concerning him. The story of Joseph has a source drawn from facts. The uncertainty is no barrier to the use of Genesis in the pulpit or in Bible classes. In the light of moral authenticity historical questions are petty and even irrelevant. Never discuss them, he urged. Discuss the moral truths which breathe through these narratives. We can use them confidently for examples and lessons. These personalities show the characteristics which led God to choose the Semites. The character is real whether in an individual or not.

At this point Professor Smith's lecture became an illustrated one. Making a really unnecessary apology for "spilling" over the hour, he proceeded for about a quarter of an hour with what was really an expository sermon on the characters portrayed in Isaac, Rebekah, Jacob and Esau. The transition was made most simply and naturally. Professor Smith actually showed the young preachers to whom he spoke how to do it. He exhibited that power of Scriptural preaching, so characteristic of the great Scotch preachers, in all its earnestness, spirituality, vividness, simplicity and dramatic eloquence. It created a most profound impression. At the close he asked, "With such material as this for preaching, is it worth while to ask whether this is literally and accurately historical or not?" The emphatic and long-continued applause indicated that his students at Yale felt little doubt as to where the value of the Old Testament lay for the preacher.

LECTURE IV. THE REVELATION OF GOD IN THE OLD TESTAMENT

Professor Smith in this lecture entered upon the discussion of his most fundamental question: Does modern criticism leave a belief in the Old Testament as containing a real revelation of God? If not, he said, there would still be left much of value for the church. We should have the ideals and the wisdom of a great race. Yet, priceless as these are, they are of far less interest than the question whether this history of Israel and of Israel's greatest spirits contains a genuine revelation. If criticism says no, the preacher is not only robbed of inspiration, but criticism contradicts the testimony of our Lord. Many leading critics lead up to this question, but shrink it. Hence they are judged by the church as essen-

tially hostile to the belief in the divine origin of the Old Testament and the inspired character of the religion of Israel. In the main this is not so. Criticism provides us with proof for the divine origin of this religion such as we did not have before. It has shifted the whole arena. Fifty years ago Israel was compared only with nations of classical antiquity. But the Greek and Semitic races have little in common, and the comparison was not one that demonstrated much. We have had the discoveries of the monuments and of Arab literature and we have learned of Arab life. So now we can contrast Israel with people of the same natural genius and temperament. At first this seemed to indicate a natural origin, and it was asserted that all was accounted for by a natural genius for religion. But some scholars went further and attempted to trace Israel's creed to such a cause. The question was, Is monotheism native to the Semitic mind? Other Semitic tribes were found to have been polytheists, and there were found no traces of a primitive, nor indications of an ultimate, monotheism. Was there in Israel any natural tendency to monotheism?

Early Israel allowed the reality of other gods. The commandment in the Decalogue does not deny it, but only insists on loyalty to Israel's God. Israel had the same intellectual ideas of God as the other Semites. How are we to reconcile this with the idea of a divine revelation in Israel in this period. We have nothing to prove it completely. But we may clear the question up and point out lines of solution. Revelation is a thing of gradual growth. Israel's religion must be cast in the Semitic mold. Second, the revelation must be intelligible and must begin on the natural Semitic level. God is a God of condescension. This led him later to reveal himself in the incarnation, in human flesh and blood.

We may now go further and ask, Is there positive evidence of such a revelation? Kuenen, a grudging critic, admits it and says that the religion of Jehovah had the germs of monotheism, and that it developed; that those germs no other Semites shared. What distinguishes Israel from others is an ethical temper, which appears as early as the time of Moses. Every step that Israel takes is due to the development of the ethical spirit. This development goes on steadily up to the prophets. Criticism shows that this is not to be traced to a body of laws by Moses. These are the result and not the cause. Criticism has nothing to substitute for these laws which they removed from early to later times. The cause of Israel's religious development is the influence of the character of her national God. The only foundation of morality is in the character of the Supreme Being. The command, "Be ye holy for I am holy," no matter how late, was at work all along. What else than this is revelation? Revelation is not words in stone and wood, nor does it consist in lumps of intellectual truth. It is the unveiling of God. The impression of righteousness on men's hearts—this was Israel's revelation.

LECTURE V. THE SPIRIT OF CHRIST IN THE OLD TESTAMENT

The older theologians pursued different ways in their treatment of the relation between Christ and the Old Testament. They used mainly typology and Messianic prophecy. To the second of these criticism offers no reasonable objection. As generally treated, however, the method is either too wide or too narrow for the Spirit of Christ under the old covenant. We have suffered from temporary exegesis and from pulpit rhetoric. Rabbinical exegesis has spun allegories of Christ out of every possible character and transaction in Old Testament history. Each Jewish instrument has been polished to make it a mirror, reflecting our Lord and his sufferings. Old Testament material has been heaped upon our Lord, as if its quantity was the thing pleasing to God and convincing to doubters. Such is the merest flattery of Jesus. Profes-

sor Smith called attention to the carefulness of Calvin in this respect and urged the students to study every passage with the aid of Calvin's commentaries. None, he said, were more fresh and living at the present day. He characterized Calvin's exegesis as sane and solid.

But if typology and Messianic prophecy are too vague to set forth Christ aright, they are also too narrow. Many Old Testament passages which breathe his Spirit are never included. Such very early passages as the song of Deborah and David's elegy are never so included. Yet both, in a special manner, breathe the Spirit of Christ.

We saw that the greatest thing in Israel was the character of her God. This is not to be confined to his righteousness. This is not predominant. The idea that it is is a wide-spread fallacy. Matthew Arnold, like Renan, wrote history "by intuition" when he said that Israel's God was "a power not ourselves that makes for righteousness." In Israel's religion God is a person. He is by no means righteousness only. He is just as much a God of grace. The latter quality was the more manifest one until the rise of the prophets, when his justice was emphasized. Criticism has removed from pre-prophetic time a vast part of the law. This leaves manifest in earliest times the grace and truth of Israel's God. The prevailing conception was of God's grace and unfailing guidance. We have in the early literature beautiful pictures of the tenderness of her God. In the song of Deborah his people are called his lovers. They did not feel the scope of his righteousness until the age of prophecy. It was his guidance, love, patience and fidelity to them. In Judges it was not the law that brought them back, but the recollection of their debt to Jehovah. The opening verse of Deborah's song is a great text for the preacher at the time when great issues arouse conscience.

We have the same spirit in another of the earliest passages—the dirge of David over Saul and Jonathan.

Turning to the prophets we find the Spirit of our Lord, especially in Hosea and Jeremiah. In both the personal experiences of the writers are set forth. We have here not only voices, but men with hearts behind the voices. Hosea is most evangelical; a preacher of Jesus Christ.

We are led, chronologically, from the prophets to Deuteronomy. The Spirit of Christ is in the law. There is a gospel here. The Deuteronomist borrowed from Hosea his keynote of the knowledge of God. He presents God's redeeming love to his people and the necessity for the enforcement of obligations on the part of the people. Tenderness and love breathe, not only in the hortatory, but in the legal parts. It is a storehouse and a mine for modern preaching. It is in such ways that we most truly find Christ in the Old Testament, we find his Spirit.

C. S. M.

Best Answers. V.

We propose as our next question for popular discussion:

May Christians indulge in luxuries? If not, why not? If so, to what extent?

Webster defines luxury as follows: "A free indulgence in costly food, dress, furniture or anything expensive which gratifies the appetites or tastes." We trust that, as heretofore, there will be a large number of answers, since this question is vitally related to matters in regard to which many persons are pondering deeply at the present time. Replies must not exceed 200 words and must reach this office on or before May 10. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to BEST ANSWERS, Care *The Congregationalist*.

The View Point of Others

Ancient Salem, the home of many early stalwart defenders of our faith, is represented today by Rev. De Witt S. Clark, D. D.:

"THE CONGREGATIONALIST IN RECENT YEARS SEEMS TO ME TO HAVE WELL SUSTAINED THE HIGH STANDARD OF JOURNALISM OF ITS EARLIER HISTORY. IT IS WELL AHEAD OF MODERN THOUGHT, AND INTELLIGENTLY AND FAIRLY DISCUSSES THE QUESTIONS CONSTANTLY ARISING IN THEIR PRACTICAL APPLICATION. THOUGH KEEPING THE 'VIA MEDIA' BETWEEN THE CONSERVATIVE AND LIBERAL, IT YET HAS THE COURAGE OF ITS CONVICTIONS AND COURTEOUSLY AND EFFICIENTLY EXPRESSES THEM. NOT ASSUMING TO BE THE LEADER OF THE CONGREGATIONAL CHURCHES OR TO SPEAK FOR THEM WITH AUTHORITY, STILL ITS VOICE IS OF MUCH AND DESERVED WEIGHT IN THEIR COUNCILS. ITS GLASS SWEEPS A WIDE FIELD AND DISCOVERS AUTHORS BRILLIANT IN THE LIGHT THEY SHED IN THEIR SPECIAL SPHERES. RARELY DO WE FIND A DULL OR PROFITLESS ARTICLE IN ITS COLUMNS. REGULAR PERUSAL OF ITS PAGES IN THEIR CAREFULLY BALANCED VARIETY OF DEPARTMENTS EDUCATES ITS READERS RELIGIOUSLY."

Again, as in last week's Point, the maintaining of a high standard is emphasized. In this connection note, too, that this journal can be secured at a club rate.

Yours, *The Congregationalist*,
Warren P. Landers, *Supt. of Circulation*.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 155 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House, Chicago, 155 La Salle Street. Do actions may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, and a Christian school in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Busca, D. D., Field Secretary; Charles F. Wyndham, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Church Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States."

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, April 24, at 10 A. M. Speaker, William Willard Howard of New York, general manager of Cuban Industrial Relief Fund. Topic, Present Conditions in Cuba. Illustrated by stereopticon.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its semi-annual meeting in the First Congregational Church, Westfield, Mass., on Wednesday, April 26. Sessions at 10.30 and 2. Among the speakers will be Mrs. Goodell, Mrs. Gilchrist, Mrs. Hawkes, Mrs. Mead, Mrs. West, Mrs. Stockwell, Mrs. Wilkinson, Miss Shepard and Rev. J. D. Kingsbury, D. D. A full attendance is desired. Louise A. Kellogg, Secretary.

INTERNATIONAL SUNDAY SCHOOL CONVENTION (Triennial), Atlanta, Ga., April 27-30.

CONGREGATIONAL HOME MISSIONARY SOCIETY, annual meeting, Hartford, Ct., May 23-25.

CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 26.

Y. P. & C. E. National Convention, Detroit, Mich., July 5-10.

NATIONAL EDUCATIONAL ASSOCIATION, Los Angeles, Cal., July 11-14.

NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY, Annual session, Montwait, South Framingham, Mass., July 17-29.

INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

MASSACHUSETTS MEETINGS

BERKSHIRE SOUTH ASSOCIATION, West Stockbridge, April 25.

NORFOLK AND PILGRIM BRANCH W. B. M. Annual meeting at Quincy, April 25, 10 A. M. and 2.30 P. M.

WOBURN CONFERENCE, Wilmington, April 25, 9.30 A. M.

WORCESTER SOUTH CONFERENCE, Blackstone, April 27.

NEW HAMPSHIRE MEETINGS

Derry Association,	Manchester,	April 25-
Pasataqua	Exeter,	April 25-
Hollis	Nashua,	May 2-
Orange	Wells River, Vt.,	May 2-
Sullivan	Newport,	May 2-
Merrimack	Concord,	May 9-
Moundock	Keene,	May 9-
Grafton Conference,	Lyme,	May 9-
Cool	Franconia,	May 23-

SPRING STATE MEETINGS

Additions or changes should be sent in at once.		
Florida,	Key West,	Thursday, April 20.
Missouri,	Kidder,	Tuesday, April 25.
Georgia,	Atlanta,	Wednesday, April 26.
Oklahoma,	Oklahoma City,	Thursday, April 27.
Indiana,	Eikhart,	Tuesday, May 9.
Kansas,	Topeka,	Thursday, May 11.
Illinois,	Kewanee,	Monday, May 15.
Massachusetts,	Brookton,	Tuesday, May 16.
Michigan,	Alpena,	Tuesday, May 16.
Ohio,	Columbus,	Tuesday, May 16.
New York,	Corning,	Tuesday, May 16.
Iowa,	Hampton,	Thursday, May 18.
South Dakota,	Aberdeen,	Tuesday, May 23.
Vermont,	Barre,	Tuesday, June 13.
Pennsylvania,	Kane,	Wednesday, June 14.

A NEW PASTOR IN LEOMINSTER

After the resignation of Dr. G. R. W. Scott from an acting pastorate of about five years over this flourishing Massachusetts church of nearly 500 members, scarcely a month was allowed to pass ere a call was extended to Rev. Lawrence Phelps, who has since become the successor. For some weeks the new pastor has been serving the church as preacher, but not until about the first of April did he assume the full parish duties. The field is one of peculiar attractiveness, by reason of the unanimity, intellectual spirituality and cordiality of the congregation, the latter characteristic being emphasized just after the call by an enthusiastic reception to Mr. and Mrs. Phelps. Moreover, the community seems to be well grounded in its church-going habits, for even the Sunday evening congregations average nearly 400 without the extra efforts upon which, in so many places, depends any success at all in the "second service."

Another attraction which appeals to the new pastor is the fact that the local Y. M. C. A. has appointed him instructor of its large non-sectarian Bible class recently formed by the alert general secretary—a movement which has the support of every minister in town, Protestant or Catholic. The class will be carried on along broad lines and the leader will bring to it the results of years of special work in this field.

Mr. Phelps goes to Leominster after a period of about five years as principal of the Berkeley Temple School, Boston, which time also includes a year and a half service as field secretary of the Seamen's Friend Society. His last pastorate was with the First Church of Chelsea, Mass., previous to which he held pastorates in Gardner, Mass., and Barton, Vt. His early training for the ministry was in Andover Seminary and in study with his

father, Prof. Austin Phelps. He is a graduate of Middlebury College, for which he was prepared at Phillips Academy in Andover, his birthplace.

OF SPECIAL NOTE THIS WEEK

The influence exerted in Lowell by the Yale Band.

Good results of Lent in Brookton, Mass.

INSTALLATION AT SHELBURNE FALLS

Interesting and largely attended exercises were held April 12 at Shelburne Falls, Mass., on the occasion of the installation of Rev. W. A. Bacon as pastor. The council in the afternoon unanimously indorsed the action of the church in extending the call, and the service was graced by the father of the pastor, Rev. W. F. Bacon of Medford, who offered the prayer of installation. Rev. G. G. Atkins of Greenfield preached a strong sermon from the text, "For I determined not to know anything among you save Jesus Christ and him crucified." The new pastor is a young man, was born in 1869, fitted for college at Williston Seminary, was graduated from Dartmouth College in 1890, served as pastor of Nute Chapel, Milton, N. H., for a year, and was graduated from Hartford Seminary in 1895. While at Hartford he supplied the church at Millers Falls, and there married a daughter of one of the deacons, who 15 months ago entered into rest. At the end of his seminary course he received a call to the Washington Street Church, Beverly, and remained there until he received his call to Shelburne Falls. He assumed the duties of pastor here in March and has already made himself welcome.

Continued on page 590.

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

"The April Winds That Tell of the Violet's Birth"

Tell no sweeter story to humanity than the announcement that the health-giver and health-bringer, Hood's Sarsaparilla, tells of the birth of an era of good health. It is the one reliable specific for the cure of all blood troubles—which are the foundations of nearly all others.

Therefore it follows that Hood's is needed in every household. Both sexes and all ages praise it.

Scrofula—"I took a physician's treatment for six months for scrofula, which produced running sores and diseased bones, without avail. In six months from the time I commenced taking Hood's Sarsaparilla, I was well." URBAN HAMMOND, Table Grove, Ill.

Inflamed Eyes—"Severe inflammation appeared in my eyes, which were very sore for a long time. I thought I would lose my eyesight, but Hood's Sarsaparilla worked like a charm. It completely cured." CASWELL PURCELL, Piqua, Ohio.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

The Congregationalist ..SERVICES..

FOR WHITSUNTIDE

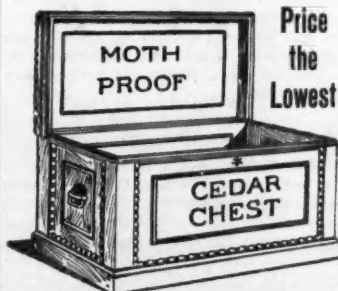
No. 28. A Service for the Day of Pentecost.

38 Other Services Now Ready.

100 Copies, 60 Cents, postpaid.

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

Moth Insurance.



Price the Lowest

A dozen new improvements have gone into our Cedar Chest this year. Acting on the suggestions of different designers, we have tried to still further improve its efficiency and make it sustain its reputation of giving

The best and cheapest protection to woollens and woolen articles from the ravages of moths.

This year we have increased the amount of paneling on all sides of the chest, making it a much stronger and more beautiful piece of furniture. We have placed a double lock in place of the single lock.

We now equip the lid with an automatic

appliance for keeping it open without allowing it to go back against the wall.

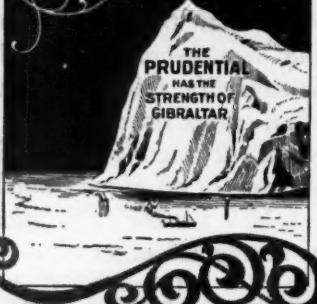
No other Cedar Chest in the world can compare with ours in quality and low cost.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

The Prudential



Endowment Policies . . .

are a very attractive form of Life Insurance. Premiums payable only during the period selected.

Example.

At age 35, nearest birthday, you pay The Prudential \$485.80 a year for 20 years. You receive an Endowment Policy for \$10,000. At the end of the term you are paid \$10,000 in cash and a liberal dividend. You get back considerably more than you have paid, and your life has been insured for 20 years. If you should die before the expiration of the period selected, the full amount of the policy would be payable. In what better way can you invest your money?

Pro rata from \$500 to \$50,000.

Write for booklet on Endowment Insurance.

The Prudential Insurance Co. of America

JOHN F. DRYDEN, President.
Home Office: NEWARK, N. J.

WESTERN MORTGAGES

DEFAULTED AND OTHERWISE,
Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston, Mass.

DEFAULTED MORTGAGES AND WESTERN LANDS BOUGHT FOR CASH.

I am specially prepared to pay liberally for all Western Mortgage Investments. No fees nor commissions. Correspondence solicited.

S. K. HUMPHREY,
640 Exchange Building, Boston, Mass.

SAFE INVESTMENTS. There are none safer or more secure than our **FIRST MORTGAGE LOANS** secured by improved farms in the Hard Wheat belt of Minnesota and North Dakota. Personal examination of all lands offered as security. We have made these loans for the past 16 years to the utmost satisfaction of our clients. We buy and sell North and South Dakota Land. Write for information.

E. J. LANDER & CO., Grand Forks, N. D.

Continued from page 579.

EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION

The 17th annual meeting was held at Dayton, the place of organization, April 4-6. The general theme, The Church of the Living God, was treated in able and pertinent papers and addresses under these sub-divisions: The Church, Rev. Austin Rice; Her Officers: Pastor, Rev. H. P. James; Deacon, Rev. W. C. Fowler; Trustees, Mr. T. C. Elliott; Services: Preaching, Rev. G. E. Atkinson; Prayer Meeting, Rev. G. H. Newman; C. E. Service, Rev. R. M. Edwards; Sunday School, Rev. Samuel Greene; Church Music, Professor Lovewell. Under the subjects, Tidings from Churches, and How to Increase Interest in Missions, reports of the churches and missionary societies were given. The Church Looking Forward was the theme of short, able addresses by President Penrose and Rev. F. V. Stevens. The sermons were preached by Rev. Messrs. H. C. Mason and J. D. Jones, and Rev. Messrs. F. B. Doane and T. W. Walters conducted the communion service. Rev. M. B. Morris, heartily sustained by his people, attended to the comfort of all present.

J. R.

THEOLOGICAL SEMINARIES

Andover

Men from the Middle Class now meet the Boys' Club of the Andover Guild two evenings a week for reading, debating and gymnastics.—Professor Harris is seminary preacher this month.—A. E. Stearns of the Middle Class has been absent on a tour in the interest of Phillips Academy gymnasium fund.—Current lectures in Christian theology are upon Regeneration, Sanctification and the Kingdom of God.

Hartford

Owing to the conflict of Commencement with the meetings of the Home Missionary Society to be held in this city the last of next month, a change has been made in the closing exercises of the seminary. The public oral examinations will take place Saturday, May 20, instead of the following Monday, and the Commencement exercises will close Tuesday afternoon, May 22, instead of the following Wednesday evening. Moreover, there will not be addresses by members of the Graduating Class as heretofore, but the names of those who would have received such honor will be printed on the programs.—Last Friday and Saturday a training conference for the student missionary campaign was held. Mr. Wishard of the American Board led, assisted by Drs. Daniels and Lamson and several others. A few Yale men were also present.—The Choral Union, assisted by the musical societies of New Britain and Southington and the Boston Festival Orchestra, gave a fine rendering of Parker's Hora Novissima last week.—The tennis courts are in condition for use.

Yale

Among the university lectures of last week was one on Habit and Education, by Dr. T. M. Balliet of Springfield.—At the Semitic and Biblical Club Rev. E. G. Richardson presented a discussion of Professor Budde's View of the Origin of the Yahweh Religion, and Dr. W. J. Moulton read a paper on Antiochus Epiphanes and Jewish Tradition.—In the Leonard Bacon Club contest to choose men to participate in the university trial for the Yale-Harvard debate, P. M. Strayer and F. Q. Blanchard were selected. The prize of \$25 went to Mr. Strayer.—On Wednesday evening of last week a reception was tendered Prof. G. A. Smith in the Lowell Mason room.—Professor Brastow has recovered from his recent illness and accident and will resume his classes.

CONFERENCES AND ASSOCIATIONS

MASS.—The Suffolk North and East Conferences met last week at Winthrop Church, Charlestown, and Allston, respectively. At the former Our Practical Problems was the general subject, with the sub-topics: The Church and Parish Visitation, The Church and Boys, The Church and the Reform Club, The Church and the Sunday Evening Service, The Problem of the Older City Churches and The Other Side. At the other conference the subjects were: The Church Looking Forward, (a) Some Points of Emphasis in Christian Doctrine, (b) Reality in Worship, (c) Evangelism in the Twentieth Century; The Duty of the Churches with Re-

gard to the Czar's Rescript, The Outlook in Japan. Both conferences had a collation, and the former enjoyed the music of the church chorus of young people.

Continued on page 581.

Crockery-China-Glass

Outfits for Mountain and Seashore Homes.

Intending buyers will find an extensive variety, including every requisite in this line adapted to country houses.

**Dinner Sets,
Toilet Sets,
Glassware,
Lamps,
Umbrella and Cane Vases,
Jardinieres,
China Piazza Seats.**

All grades from the ordinary up to the medium and expensive wares. Attractive patterns for yachts.

Table services made to order with initials, crests, etc.

We have landed importations within the past month from Hong Kong by steamship "Pathan," "Energia" and "Mogul" via Suez, and by sailing ships "B. F. Packard," "Wm. H. Conner" and "Mary R. Cushing" of the genuine CANTON CHINA, including many items of the Old Blue Canton and Fitzhugh, also the medallion ware, which have been scarce and difficult to obtain. In sets or parts of sets, as required.

Buyers will find among our old blue designs the

Old Blue "Willow" pattern.

Old Blue "Sylvan" pattern (from the Cauldon pottery).

Old Blue "Claremont" (from Minton).

Blue "Delft" from Staffordshire.

Old Blue "Ferara" Marine (from Wedgwood).

In our LAMP department will be seen new and attractive designs, exclusively our own, recently completed and put on sale.

Buyers seeking

Wedding Gifts

will find exquisite specimens and an extensive variety to choose from, including a wide range from moderate cost to the expensive designs.

Inspection Invited.

Jones, McDuffee & Stratton Co.,

Crockery, China and Glass Merchants,

Wholesale and Retail

(seven floors),

120 FRANKLIN ST.

HIGH GRADE INVESTMENTS.

State, Country & City indebtedness. Large and small amounts paying 6 to 8% interest. Inquiry solicited. First class references.

W. H. EMERSON, 31 Equitable Building, Boston.

Continued from page 580.

**NEW ENGLAND
Boston**

(For other Boston news see page 584.)

Old South.—The recent collection for the City Missionary Society amounted to \$3,317, one of the largest on record.

Massachusetts

BROCKTON.—Following the Lenten season many conversions are reported and attendance has increased generally. *—First* recently held a profitable and pleasant sale and supper. About 400 tickets were sold. Supper was prepared and served by the gentlemen. Porter's orchestra supplied music. By the will of a recently deceased member the sum of \$1,200 was given to the C. H.

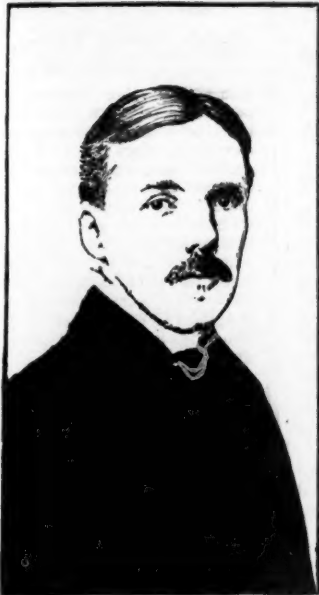
M. S. This was in addition to an earlier check of \$500. *—Wendell Avenue.* The prayer meetings have grown so that it is no longer possible to meet in the side room. Nearly 60 per cent. of the membership at ends. In the two years nearly completed 90 persons have been received into the church. Only one communion has passed at which members were not received. This was offset by a reception of members at Easter.

LOWELL.—The Yale Band reached here last week, the meetings being held in all parts of the city and in churches of all the evangelical denominations except the Episcopal. Five members conducted the meetings, which culminated Sunday in an all-day consideration of the mission problem in all the churches. Dr. Daniels of the A. B. C. F. M. was present at the denominational rally at Elliot Church, at which a committee was appointed to

unite all the Y. P. S. C. E. of our denomination in the support of their own representative in the foreign field. The result of the meetings is seen already in the interest of the young people's societies who have responded heartily to the appeals of the young men. The city has probably not experienced so general an interest in foreign missions since the meeting of the Board in Lowell.

SPRINGFIELD.—*Park.* Rev. J. H. Pettee, a friend of the pastor, spoke at a union meeting of Park and Hope Churches on his quarter of a century work in Japan. *—First.* In spite of rain, 100 women gathered for the foreign missionary prayer meeting April 12 and heard Mrs. Wooden, formerly a missionary to China. The Sunday previous to the annual offering for foreign missions Rev. Otis

Continued on page 585.



Life as a Fine Art

A Study of the Ideal Character

By Newell Dwight Hillis

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony."

WILLIAM HENRY CHANNING

"Looking out upon his age, he beheld young men crazed with a mania for money. He saw them refusing to cross the college threshold, closing the book, neglecting conversation, despising friendship, postponing marriage, that they might increase their goods. Yet he remembered that earth's most gifted children have been content with small means, performing their greatest exploits midst comparative poverty."

See this week's issue of

THE SATURDAY EVENING POST

Founded A.D. 1728 by Benj. Franklin

(OF PHILADELPHIA)

Dated Saturday, April 22.

To be had of All Newsmen at 5 Cents the Copy

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

Continued from page 581.

Cary spoke of the work of the American Board, especially in Japan. The Christian Endeavor Society is assisting in the support of a Happy Hour Reading-room for Girls in the city, and provided an interesting entertainment to meet the expenses. —Olivet extended a unanimous call to Rev. E. H. Hadlock of East Providence. —St. John's is fortunate in obtaining so soon a new pastor, Rev. W. N. De Berry, who will be graduated from Oberlin and assume his duties in May.

NORTH ADAMS.—An annual Easter sale was brought to an untimely end by a fire which destroyed many valuable articles. The women, however, have pluckily determined to make good the losses on articles loaned them. They have adopted the business method of holding a fire and water sale. The pastor is Rev. W. L. Tenney.

Maine

CRANBERRY ISLES.—At Great Cranberry the church has been repaired and improved by the addition of a bell and stained glass windows. The C. E. Society is large and active. A new meeting house of modern style is building at Islesford, but the work needs funds to complete it. The people and summer visitors have been liberal. Miss Washburn and Mrs. Gray have spent 10 weeks assisting Rev. C. N. Davie, the pastor of this coast parish. Mrs. Gray also spent four days on Baker's Island, where there are 19 residents. These women workers are now at Bass Harbor, Mt. Desert.

BANGOR.—Central. After finishing his course of lectures at the seminary, Dr. J. L. Barton gave a delightful informal missionary talk at this church before leaving for Boston. His sermon at the First Church Sunday morning was much enjoyed also.

KENNEBUNK.—The new organ is an attraction. The churches of the village were invited to unite in a vesper service on Easter, and the music, with organ, choir, chorists and soloists, was especially good.

New Hampshire

KERNE.—First. At an ecclesiastical council April 13 it was voted to recommend the severance of the pastoral relations between this church and Rev. W. G. Poor, to take effect May 1 next, in accordance with the latter's recently accepted resignation. The retiring pastor was cordially commended to the denomination. Twelve churches were invited to the council and 11 were represented by pastors or delegates, or both. Mr. Poor has had a successful pastorate of over five years, marked by considerable accessions to the membership. Just after his installation the new pastor was quickly recognized, both in and out of his church, as a man of versatility and wide reading, and originality has been quite characteristic of his pulpit work. Being a singer of some talent, he early in his pastorate identified himself with the Keene Choral Union, having been its president, as well as for a time that of the Ashuelot Congregational Club. He has been a recognized leader in the Monadnock Association, and has made numerous public addresses, including one on a Memorial Day and several before the local firemen and other organizations. Mr. Poor is probably best known in the country at large for his ardent enthusiasm in the glorification of the American flag, having several times given addresses on the theme. The war on behalf of the Cuban patriots did not, however, appeal to him at the time of its imminent prospect as a Christian political necessity. He has many warm friends in the community at large, as well as in the First Church, by whom the necessity of his departure at this time is deeply regretted.

Connecticut

NORWICH.—At a meeting of the New London Association of Congregational Ministers, April 11, Samuel A. Noon, formerly pastor at Taftville, Ct., and more recently acting pastor at Waitsfield, Vt., was expelled from the body, having been found guilty of cruel and wanton abuse of his young wife, of using indecent and immoral language, of deserting his wife and unborn child, of procuring a divorce in a distant State (Oregon) on the ground of desertion and of marrying another woman contrary to the teachings of Jesus Christ.

NORWALK.—First. Dr. T. K. Noble, whose resignation was recently read on account of poor health, was taken seriously ill April 7, and, although now convalescent, is unable at present to take the trip to Porto Rico which he had contemplated. —Park observed the 25th anniversary of its organization a week ago Sunday, and Rev. Dr. S. H. Howe preached an anniversary sermon on One Sows, Another Reaps. Although a statistical review was not attempted, many valuable points were brought out from its history, and the use of anniversaries was discussed at some length.

PUTNAM has voted for some repairs on its building. The young people have become interested in the colored students at Gregory Institute, Wilmington, N. C., and have assumed the tuition of one of them. They will also soon send a barrel of clothing for distribution among the pupils.

MIDDLE STATES

New York

SYRACUSE.—Plymouth. A memorial service for Dr. M. E. Strieby has been held. He was the first pastor, and a considerable number were present who joined the church under his ministry. The services were in charge of Dr. E. N. Packard, who made a brief address, and Hon. C. E. Smith gave extended reminiscences. A letter characterizing Dr. Strieby both as secretary of the A. M. A. and as a man was addressed to the church by Dr. A. F. Beard and read by Secretary Curtis. The departed pastor and secretary is warmly remembered by many of the old residents of the city.

THE INTERIOR

Ohio

Kelloggsville has a new parsonage. —Troy has received a gift of \$1,000 from Solomon Wells.

Illinois

[For Chicago news see page 567.]

PROPHETSTOWN.—Ten new members were received April 9, giving a total of 62 accessions as the result of the special efforts of the pastor, Rev. R. W. Purdue. The church, only four years old, is the strongest in the town. A \$2,000 parsonage is provided for and will be erected this spring.

Indiana

FORT WAYNE.—South. Rev. E. E. Frame has closed a useful pastorate of four years. Large congregations were present at the last services. Presents were given to both Mr. and Mrs. Frame and there were many manifestations of attachment and friendly feeling. The church is harmonious and the finances are left in good condition. With the assistance of Plymouth Church a building note of \$650 was recently paid. Mr. Frame begins at once with his new church Bunker Hill, Ill.

ELWOOD.—The choir of the church captured the first prize at the State "Eisteddfod" recently held at Anderson. The Easter services were crowded

Continued on page 583.

For Sick Headache

Take Horsford's Acid Phosphate.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

JORDAN, MARSH & CO.

Our New "Hypatia" Boot For Women

Is a model of shoe perfection—
combining all the essential points

Stylish, Perfect Fitting, Easy and
Comfortable

And with wearing abilities that are unsurpassed, together with our store's strong guarantee, are sufficient recommendations of their excellence. Each year we exert all our energies to exceed our efforts of the past, and in the line we are offering our patrons this season, "The Hypatia Boots," we have done credit to even our great reputation. A Boot that would grace the foot of a queen. A sample trial and you will wear none other. Styles enough to satisfy all tastes, and within the reach of every pocketbook. This line comprises 16 different styles of button and lace in tan and black kid, patent tip and kid tips, turned and welted soles.

Boots, \$3.00

Shoes, \$2.50

JORDAN, MARSH & CO.
BOSTON.

If afflicted with
SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

NORMANDY

SINGER
NATIONAL COSTUME
SERIES.



THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.

Continued from page 582.

and the music, especially in the evening, was especially attractive.

Michigan

DETROIT.—*Brewster.* Rev. E. C. Oakley closed his temporary supply of the pulpit last Sunday. He has preached here about five months and his services have been much enjoyed. Rev. L. D. Bacon arrives this week and commences work April 16. —*Boulevard.* Rev. W. J. Jacobs commenced his pastorate last Sunday and was greeted by good congregations. —*Woodward Avenue.* The Men's Club considered last Sunday The Sunday Amusement Bill pending legislative action, and after a full discussion it was resolved to petition for its passage.

In Saginaw 26 persons were added on Easter Sunday, 23 on confession. — In Grand Junction, as a result of special meetings, 24 have been added, 20 on confession.

Wisconsin

Platteville has received 20 members recently, 15 on confession, as a result of making the previous Sunday a "decision day" in church and Sunday school. — Prescott also has just received 15 persons, making a total of 22, all on confession, since Jan. 1.

THE WEST
Minnesota

OWATONNA.—The close of Rev. J. H. Chandler's pastorate, April 2, was marked by large congregations both morning and evening. At the morning service 20 persons were received to fellowship, 19 on confession. Among these were a German, whose faith had been revived after years of indifference, and a Bohemian, once a saloon keeper, whose attendance began last fall. Both are fine men. There has been special interest in the regular work of the church since the Week of Prayer, though the number of services has not been increased.

Kansas

Eastern Association, at its recent meeting in Kansas City, appointed Rev. D. E. Steiner of Olathe as a pastor at large to care for vacant churches within its bounds. He will not resign charge of his own church, but by correspondence will ascertain their needs and arrange with other pastors to supply them with occasional preaching and oversight.

UDALL has more than doubled its membership, having received 60 accessions the past year, 54 on confession.

WEEKLY REGISTER
Calls

AKESON, Ludwig, Dover, N. J., to Scandinavian Ch., Woburn, Mass. Accepts.
ATKINSON, Geo. E., to the permanent pastorate at Tekon, Wis., after a year's service.
BOUGGES, Eliot B., Oberlin, Kan., to Watertown, S. D. Accepts.
BOSS, Roger C., formerly of Pittsburg, Kan., to Lyons, Col. Accepts.
BRIGHT, D. Franklin, Lyons, Col., to Gillett. Accepts.
BROCK, Geo. A., Saxtonville, Mass., to East Ave. Ch., Lockport, N. Y. Accepts.
CHATFIELD, Geo. A., Rico, Col., to Starkville. Accepts.
DARLÖREN, John A., Warren, Pa., to Dover, N. J. Accepts, to begin June 1.
DE BERRY, W. N., Oberlin Sem., to St. John's Ch., Springfield, Mass. Accepts.
DOWDEN, Wm. H., to remain another year at Gill, Mass. Accepts.
DURAO, J. F., missionary among the Portuguese in Lowell, Mass., to superintend similar work in Hawaii.
FINENG, Melmon J., Hammond, Ind., to principalship of Ashland (Wis.) Academy. Accepts.
FULLER, Jona. K., Brownington and Barton Landing, Vt., to Windsor. Accepts, to begin June 4.
HADLOCK, Edwin H., Riverside Ch., E. Providence, R. I., to Olivet Ch., Springfield, Mass. Accepts.
HALL, Fred. E., formerly of Palestine, Tex., to Redeemer Ch., St. Louis, Mo., where he has been supplying. Accepts.
HALL, Ransom B., accepts call to remain indefinitely at Gettysburg, S. D., after six months' service.
HOWLAND, Sam'l M., Chase, Mich., to Alledale, Bass River and Eastmanville.
JACOBS, Herbert H., formerly of Milwaukee, Wis., late chaplain of the Fourth Wis. inf., to Watertown.
KINROED, Geo. Tolt, Wn., to S. S. missionary work under the C. S. S. and P. S. in Northern Idaho for six months. Accepts. He will also supply at Hope, Ida., during the summer.
LYMAN, Harvey A., Chicago Sem., to Hammond, Ind. Accepts.
MATTISON, Bernard G., Medina, O., to Yankton, S. D.
MCLENNACH, Jas., Chicago Sem., to Joplin, Mo. Accepts.
PRIOR, Arthur E., recently of Cooper, Mich., to Bridgman and Boroda. Accepts.
REED, Lewis T., Yale Sem., to Cummingtown, Mass. Accepts, to begin June 1.
RIVES, Chas. J., Vittum Ch., Guthrie, Okl., to Perkins and Olivet.
SHERROD, Edgar A., to Waukomis, Calvary and Turkey Creek, Okl. Accepts.
SMITH, Richard, formerly of Portland, Ind., to Shipshewana, where he has been supplying.
SMITH, Thos., Porter, Ind., to Union Ch., Indianapolis. Accepts.
TALMAGE, Luther C., Chicago Sem., to Bremen, Ind. Accepts.
TIBBETTS, Dallas D., recently of Central City, Io., to Bear Grove.
THORP, Willard B., First Ch., Binghamton, N. Y., accepts call to South Ch., Chicago, Ill., to begin work May 21.
WALKER, Wm. H., formerly of First Ch., Emporia, Kan., to Burlington, Wis.

WARD, Frank G., Sioux City, Io., declines call to Yankton, S. D., and accepts one to First Ch., Emporia, Kan.
WOOD, Chas. F., who has been supplying at Wantagh, L. I., for a year and a half, to Aquebogue, L. I. Declines.

Ordinations and Installations

BACON, Wm. A., & Shelburne Falls, Mass., April 12. Sermon, Rev. G. Glenn Atkins; other parts, Rev. Messrs. D. A. Hudson, E. P. Butler, Wm. F. Bacon, father of the candidate, F. N. Merriam, O. S. Davis, Neil Andrews, Jr., and Dr. Lyman Whiting.
MCILVEEN, Wm. T., & Shawmut Ch., Boston, Mass., April 11. Sermon, Dr. C. H. Parkhurst; other parts, Drs. Lysander Dickerman, A. H. Plumb, J. L. Withrow, C. H. Beale and C. A. Dickinson, Rev. Messrs. S. L. Loomis and D. W. Waldron.
PRICE, Edgar H., Yale Sem., & Hamilton and Breckinridge, Mo., April 11. Sermon, Dr. S. K. Wray; other parts, Rev. Messrs. F. A. Dean, J. P. Field, R. J. Mathews, Albert Bushnell, J. B. Toomay, W. L. Sutherland.

Resignations

DRAKE, Frank E., Howard, S. D., to take effect July 16.
HARTWELL, Minot S., Yarmouth, Me., to take effect May 1.
LOOMIS, Isaac B., Linden, Mich.
LOOMIS, Chas. W., West Brookfield, Mass., to take effect Sept. 1, after four years' service.
PALMER, A. S., North Topeka, Kan.
PARKER, Lyman B., Perkins, Okl.
ROBERTSON, Albert A., Hobart, Ind.
RUBINKAM, Nath'l I., University Ch., Chicago, Ill., withdraws resignation. The church has granted him 15 months' leave of absence for study abroad.
SQUIRE, Abraham L., Strang, Shickley and Branting, Neb.
STOUGH, Henry W., Third Ch., Oak Park, Ill., withdraws resignation.
TODD, David E., Waukomis, Okl.
TRAVIS, Daniel L., San Anselmo, Cal.
TRUMAN, Dan'l., Frankfort, Mich.
YOUNG, Arthur G., Bagley and Shevlin, Minn.

Churches Organized

ESTELLINE, S. D., 6 April.

Dismissions

ABBOTT, Lyman, Plymouth Ch., Brooklyn, N. Y., April 15.
GOODWIN, Frank J., Glen Ridge, N. J., April 13.
MATHEWS, S. Sherburne, Hanover St. Ch., Milwaukee, Wis., Mch. 28.
POOR, Wm. G., First Ch., Keene, N. H., April 13.

Stated Supplies

BASCOM, Geo. S., recently of Hankinson, N. D., invited to supply at Fingal.
THOMPSON, Thomas, Revillo, S. D., at Nassau, Minn.
TOMLIN, David R., recently of Redfield, S. D., at Mitchell till June 15.

Miscellaneous

JOHNSON, Aug. R., formerly of Kalama, Wn., has been invited to preach at Newport and is on the field with prospects of organizing a church.
KNAPP, Geo. F., formerly of the Eastern Turkey Mission, is serving a second year as secretary of the Nat'l Armenian Relief Com., with headquarters at Barre, Mass. The present prospect of returning to his work in Turkey is so uncertain that he will probably settle in the home ministry.
LUTZ, Adam E., recently resigned at Monroe, Ct., has been presented with a substantial gift of money on the occasion of a reception tendered him and his wife.
MAILE, Supt. John L., has returned to Fargo, N. D., from the sanitarium at Battle Creek, Mich., and is slowly recovering from a long continued attack of the grip.
MYERS, Benj. F., before leaving Bear Grove, Io., for his new field at Blairburg, was presented with a purse at a social given in his honor at the home of a member. Mrs. Myers received a Bible from the Endeavorers.

Continued on page 584.



MELLIN'S
FOOD
and fresh milk. There
is nothing better for a
bottle baby.

↕

**Mellin's Food
Company,
Boston, Mass.**



**VACATION
TOURS EUROPE**

H. CAZE & SONS, 55th Year.
Programmes 30 TOURS sent free.

All expenses — \$250 to \$800 — All expenses.
Independent tickets also issued for any desired routes.
Choice rooms by all steamers.

**W. H. EAVES, New England Agent,
201 Washington St., Boston.**

EUROPE. England to Italy.
An extensive tour at moderate cost. Sail June 24.
H. W. DUNNING, Ph.D., 78 W. D., Yale University,
New Haven, Ct.
Refers by permission to editor of this paper.

EUROPE Annual Summer Tours.
Norway and Central Europe.
Small party conducted by Professor CAMILLE THUR-
WANGER, 31 Pierce Building, Boston.

ITALY, EGYPT and HOLY LAND
by the PRINCE LINE.
New, first-class fast steamers...
Rates lower than by other Lines.
C. B. RICHARD & CO., G. P. Agts.
Prince Line, 61 Broadway, N. Y.



EUROPEAN TOURS.
17th Year. Parties limited. Terms rea-
sonable. Conducted by
Dr. & Mrs. H. S. FAINE, Glens Falls, N. Y.

"THE GRAND" Mont Vernon, N. H. Finest lo-
family hotel — no bar — in New England. Accommodates
200. Reasonable rates. Illustrated booklet.
GEO. E. BATES, Prop.

Do
You
Know
Uneeda
Biscuit
?

It's time you got acquainted
It'll be a tie of friendship that
dyspepsia will never sever.

Uneeda Biscuit

will agree with you and
you'll agree with them.

You will find them as good
to-morrow as they are to-
day, and as good next
week as they are to-mor-
row.

Royal purple and white
That's the package.

Five cents.
That's the price.

You should know
**Uneeda
Biscuit**

Continued from page 583.

OLINGER, Wm. G., the new pastor of East Ch., Tacoma, Wn., was lately tendered a reception. He brings to this promising field experience gained in needy districts of Kentucky.

PHILIPS, G. G., Newton Highlands, Mass., after 17 years' service as scribe of Suffolk West Assoc., resigned this office April 10.

TOTTEN, Matt. J., of Felton, Minn., is recovering from a severe and critical illness. It now seems probable that he will be able to take up work again.

In and Around Boston

Armenians Unite for Benevolent Work

A notable gathering of Protestant and Gregorian Armenians took place recently at the Old Colony Chapel. Mr. Yeshilian, who has charge of their work in Boston and Cambridge, planned the entertainment for the benefit of orphans in the region of Harpoot, Turkey, three-fifths of the proceeds being devoted to boys in a Gregorian monastery and the remainder to children under the care of Dr. Barnum. A local orchestra furnished music, and an American young lady, one of the few present, recited a piece in English. Bishop Mashtotz opened the exercises by leading the chant of the Lord's Prayer in the ancient Armenian version. Professor Melcone, formerly of Euphrates College, gave an address, and Rev. G. P. Knapp, secretary of the National Armenian Relief Committee, told of what the missionaries were doing for the orphans. Mr. Yeshilian's four children sang to a plaintive Oriental air the appeal of an orphan. Mr. Benayan, who is in charge of the Armenian Congregational Church in Worcester, made an eloquent address. The Gregorian bishop urged the Armenians to do their utmost for the orphans, and paid a glowing tribute to the work Americans were doing for his countrymen. It is hoped that a systematic, continuous collection of funds among the Armenians here and in other places for the orphans will result. Armenians in Fresno, Cal., have recently sent \$116 for the work.

The Arts and Crafts Exhibition

The moral import of the exhibition of the Arts and Crafts Society, now visible in Copley Hall, is large. It tells of love, devotion to an ideal, individuality in thought and execution, distrust of commercialism and the dead level of machine-made products. It makes one sigh for a return to an era of craftsmen rather than the present domination of "operatives." It opens the vision to the possibilities of joy that lie in creating works of beauty—for love of the very work's sake. Over against the skill of the workmen of past ages—their beautiful carvings in silver, gold and wood, their fine laces and tapestries, and their beautiful embellishment of iron and steel, which is found in one hall, we find in the other the product of the artisans of today—beautiful book bindings, artistic photographs, chaste and appropriate ecclesiastical furniture, elegant domestic furnishings, finely wrought jewelry and tableware, rich and beautiful pottery—all the labor of love of men and women who are trying to add to the world's store of beauty at the same time that they are earning their livelihood.

The fact that the projectors of the exhibition have been forced to prolong the exhibition a week in order to satisfy the demand for admission testifies to the measure of public approval which has come to it. Delegations of pupils and teachers from art schools and technical schools throughout New England have visited the exhibit every day and its educational effect throughout New England will be great.

Reform in New York City

A large and interested audience listened to Rev. W. T. McElveen, Ph. D., on Monday morning. Because of official relations and as a close student of the problems of civic reform in Greater New York, the speaker was informed upon many matters not known to the uninitiated. Dr. McElveen considers the bosses of the city as higher critics in the art of stealing. Robbery is not committed openly,

but by exacting commissions from would-be candidates for office, appraisers and auctioneers of real estate to be sold to the city, referees, etc. The unsympathetic and alien factions are easily made the constituency of "the man who owns the town." The City Vigilance League is the watchman carefully viewing the situation and obtaining material evidence for such investigations.

BUYERS for seashore and mountain homes begin to plan for the season of 1899 and the crockery merchants are having their sales from the "pack and hold for orders" clan of buyers. The house of Jones, McDuffee & Stratton, whose advertisement is always readable, has for more than half a century had a large clientele in the fitting of yachts, summer hotels and families.

Do not be fooled with the idea that any preparation your druggist may put up and try to sell you will purify your blood like Hood's Sarsaparilla. This medicine has a reputation—it has earned its record. It is prepared under the personal supervision of educated pharmacists who know the nature, quality and medicinal effect of all the ingredients used. Hood's Sarsaparilla absolutely cures all forms of blood disease when other medicines fail to do any good. It is the world's great spring medicine and the one true blood purifier.

ATLANTA, GA., and return \$17.50, account Triennial Session International Sunday School Association. The Southern Railway, the direct and short line to Atlanta, Ga., only one night travel, will sell for the above occasion, April 24th, 25th, 26th and 27th, tickets Washington to Atlanta and return at \$17.50, good until May 3d. The only line operating through Pullman and dining car service New York to Atlanta, vestibule coaches. For information call or address G. C. Daniels, New England Passenger Agent, 228 Washington Street, Boston.

THIRTY WAYS TO SERVE VITOS.—If any of our readers will write to Pillsbury-Washburn Flour Mills Co., Minneapolis, Minn., and ask for book of Pillsbury Vitos Recipes, they will be sent a copy by return mail. This book contains about thirty recipes for serving Pillsbury's Vitos at breakfast, dinner, tea and supper, prepared by Fannie Merritt Farmer, principal Boston Cooking School, and Isabel Howard Neff, teacher domestic science, Cincinnati public schools. Each recipe is simple, accurate and complete, and all are the results of experience.

The lamp-chimney Index is worth some dollars a year to you — free.

Write Macbeth Pittsburgh Pa

Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.



DENT'S Toothache GUM

(A Swell Affair.)

STOPS TOOTHACHE INSTANTLY

ANTISEPTIC, ARRESTS DECAY.

HEALTHFUL TO TEETH AND GUMS.

All Druggists 15c. or by mail upon receipt of price.

C.S. DENT & Co DETROIT, MICH.

Also sold with **DR. ISAAC THOMPSON'S EYE WATER**



Besides ..its.. Purity

There is no question about the purity of KEYSTONE SILVER WHITE GELATINE. You can see it for yourself—see it in the brilliancy of its transparent shreds, see it in the clear, tempting dish of jelly as it is sent to the table. And it's as reliable as it is pure. No disappointments, no failures with

KEYSTONE Silver White Gelatine

It stands supreme among the best gelatines of the world. Keystone Silver White Gelatine is used by all the famous chefs of America.

If your grocer cannot supply you send us his name and we will send you a sample package free, with recipes by the leading cooks of the country. A full size box mailed for 15c.

MICHIGAN CARBON WORKS, Detroit, Mich.

The largest makers of gelatine in the world.

The Business Outlook

A noteworthy factor of the situation is that, although the productive capacity of the great industries increases, the stocks on hand decline. This is certainly indicative of a very large and increasing trade. Indeed, in all legitimate lines there is only one fact to report, namely, growing activity. The cotton manufacturing industry is steadily getting into better shape. There is a very good demand for nearly all kinds of cotton goods. In woolen goods likewise there is a better feeling, and woolen mills are buying wool more freely. Wheat has ruled strong on confirmation of reports of damage to winter wheat. Boots and shoes are moving from manufacturers' hands in large quantities, and leather and hides continue very strong. Lumber is in active demand at firm prices.

The stock market has recovered from the break of Friday, April 7, and the wholesale liquidation which then occurred has placed the New York banks in a much stronger position. Stocks are still believed to be widely distributed, however, and the crop damage calls for some revision of opinion as to future earnings of many of the Western roads. The iron and steel shares are among the favorites in Wall Street because of the extraordinary boom in the iron and steel industry. In Boston the copper stocks have been resting quietly, but great activity and further advances are expected to take place in the next few weeks.

A Layman's Protest

Not against a grievous wrong is this protest, but against what may be called unintentional imposition. As delegate or interested spectator, I have attended several installations and ordinations, but almost always have come away wearied and annoyed by the unreasonable length of the services. It has seemed as though nearly every minister sharing in them considered his part to be the important one of the exercises and so demanding a large share of time. For instance, at a recent installation, with services commencing promptly at 7.30 o'clock, while the sermon was of the reasonable length of thirty minutes, the reading of the Scriptures took ten minutes, the prayer of installation twenty, the charge to the pastor twenty and the charge to the people twenty-two minutes, so that, with the other minor parts and the musical selections for choir and congregation, the end of the program was not reached till 10 o'clock! "Brethren, these things ought not to be." And they need not be if those in charge of such occasions will carefully plan beforehand and insist that those taking part shall confine themselves to fitting time. LAYMAN.

LOOK OUT FOR MOTHS.—For the next month there is no more popular piece of furniture in this city than the Paine Cedar Chest. You cannot get better or more perfect protection to your clothing and household wools than is offered in its spacious depths. The Paine chest has been greatly improved this year, and now has double locks and automatic support to the lid. It is a most necessary piece of furniture in every thrifty household.

STOPPED THE TROUBLE.—"Owing to a breach I was obliged to wear a truss. I was suffering from boils and took two bottles of Hood's Sarsaparilla. It did me so much good that I have taken it at times since and have not had any trouble from my breach for years and have had no more boils." JOHN WERRALL, 195 West Ave., Pawtucket, R. I.

Hood's Pills are non-irritating and the only cathartic to take with Hood's Sarsaparilla.

**BROWN'S For the
BRONCHIAL
TROCHES Throat**
The Public Speaker's Friend.
John L. Brown & Son, Boston.

ARMSTRONG & McKEVLY Pittsburgh.
BEYMER-BAUMANN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FARNWORTH Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN New York.
JEWETT
ULSTER
UNION
SOUTHERN Chicago.
SHIPMAN
COLLIER
MISSOURI St. Louis.
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.



HY is it that the brands of White Lead made by quick or patent process are almost invariably sold below the price of standard brands?

Because practical painters and consumers generally know that they are inferior to the brands made by the "old Dutch process" of slow corrosion. The brands named in margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.



SANKEY MODEL, STYLE 431.

Known abroad as the Empress Model.

More than two hundred thousand organs were made in our factory before this instrument was perfected. It is the result of great experience in making organs for all purposes for everybody.

The missionary's tent in the jungles and Westminster Abbey, the humble cottage and the king's palace contain a Mason & Hamlin Organ. The self taught amateur and Franz Liszt, Saint-Saens, Theo. Thomas, George W. Chadwick, Emil Paur and scores of great musicians have written words of praise for Mason & Hamlin Organs.

The Sankey Model (so called because it was designed for and is used by Ira D. Sankey) is suitable for churches, lodges, schools and homes. Cash with order price, \$180.00. Other organs \$77.00 to \$2,400.00.

We have accumulated organ information for 45 years. Write us about organs if you are interested.

Mason & Hamlin Co.
BOSTON, MASS.

CARYL COLEMAN, Pres. RUSSELL STURGIS FOOT, Vice-Pres.

**CHURCH GLASS AND
DECORATING COMPANY**

English Stained Glass Windows
Ecclesiastical Furnishings
American Mosaic Glass Windows
Church Decorations

Nos. 3, 5 and 7 West 29th Street, New York.

**CHURCH BELLS CHIMES
AND PEALS**
Best quality on earth. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Established 1857.



**The Great LIGHT
CHURCH**

FRANK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room, book of light and estimate free. Don't be deceived by cheap imitations.

I. P. FRANK, 551 Pearl Street, New York.

**WARRANTED
SEED**



As the original introducers of the Cory Corn, Hubbard Squash, Eclipse Beet, Miller Melon, Burbank Potato, All Seasons Cabbage, Danvers Carrot, and over thirty other well-known vegetables, we solicit a share of the patronage of the public.

Prices low. Tested Novelties—some found in no other catalogue.

\$100.00 to seed purchasers for a name for our new squash. All our seed are warranted, as per page 1 of our free catalogue.

J. J. H. GREGORY & SON,
Marblehead, Mass.

**RIDGE'S
FOOD**

Always Reliable and Recommended by Physicians as the most perfect substitute for mothers' milk; a sure preventive for cholera-infantum, and valuable for dyspepsia and convalescents. The Mass. Medical Journal says: "The future has yet to produce a better food than Ridge's." In cans 25 cts., 50 cts., \$1.00 and \$1.25. Send for free sample to

WOOLRICH & CO., Palmer, Mass.

**HOOPING-COUGH
CROUP**

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William St., N. Y.

DORE EYE'S DR. ISAAC THOMPSON'S EYE WATER

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

**CHURCH
CARPETS**

AT MANUFACTURERS' PRICES.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
658 WASHINGTON ST.,
BOSTON.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 30-May 6. How Shall We Divide Our Time? Eool. 3: 1-15.

With all our modern inventions we are powerless to stop the flow of time. Its silent, majestic movement often oppresses and saddens us, particularly when a day or a year has gone and we seem to have accomplished so little. The period which to anticipation looked so long and so full of possibilities seems, in the retrospect, a quickly passing dream. Literature is full of admonitions to make the most of the flying moments. I recall no passage of this character more beautiful and stirring than the familiar one: "Lost, somewhere between sunrise and sunset, twelve golden hours, each set with sixty diamond minutes. No reward will be offered, for they are lost forever."

To idlers and drones and butterflies counsel like this is needed, but perhaps quite as many of us, reared in the bracing northern climate and heirs to the Anglo-Saxon ambition and energy which continually impels us to be doing something, need quite as much a view of time which will make us steady and submissive when life seems all too brief to admit of the accomplishment of half our desires. Jesus never seemed hurried. He put this question once to the restless people about him, "Are there not twelve hours in the day?" and on another occasion he outlined his plan for three days in succession, saying, today I will do this and tomorrow that and the third day something else. Jesus would communicate to us something of his own calm, when life gets intense and crowded, when there are a dozen books to be read and we have time for only one, twenty interests clamoring for attention and time only for a tithe of them.

After all there is time enough. People find time for the things which they really want to do, and the excuse so often put forward for not teaching in the Sunday school or taking up some other definite Christian service, "I have no time," is too often a pretext rather than a reason. There is time enough in every life for certain great, fundamental duties—for the care of one's health, for soul culture through prayer and reading of the Bible, for some kind of service of others each day. Even those of us whose time seems to be almost entirely mortgaged to our daily work, who do not feel free to take time for what might be called distinctively Christian activity, are yet under obligations so to allot the little time at our own disposal so that it shall yield the best results as respects the growth of our characters and our influence over others.

Sometimes it seems as if the world were awry in this matter—multitudes of our fellow-beings overloaded with work, and many eagerly but vainly seeking work to do; certain lines of employment which tax every minute, and others in which there are great margins of time. Time to waste and "time to burn" here, but yonder not a single moment to spare. Such strange dissimilarities are evident everywhere in this complex world. We cannot solve the world problems and readjust the present order of the universe; but each of us has today at his disposal this splendid gift of time, which may make not merely "fifty years of Europe" better "than a cycle of Cathay," but a single day in God's working world in this glorious century better than an eternity of self-centered living.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PLATT—In Guthrie, Okl., April 16, Rev. Jeremiah E. Platt, superintendent of Sunday schools in Oklahoma and Indian Territory for the C. S. S. and P. S.
WRIGHT—In Hartford, Ct., April 11, the wife of Rev. Richard Wright, pastor of the church at Windsor Locks.

REV. GEORGE SMITH

Died in Northwood, N. H., April 7, Rev. George Smith, aged seventy-seven years. He was born in Coventry, Eng., and as a boy supported himself by ribbon weaving. His education was obtained by his own efforts. He was engaged in religious work in England for about eight years, and came to America in 1848. He studied theology in Ohio, and was ordained at Williamsburg in 1853. Subsequent pastorates were Burke, Vt., and Bath, Epsom, Lyndeboro, Concord, Danbury, Hanover and Newington, all in New Hampshire. His declining years were spent in retirement at Northwood. While in active service he was esteemed a strong preacher, and was popular as a lecturer. He was a contributor to current periodicals, a wide reader and took an active interest in public enterprises and reforms. A wife and two children survive him.

MARY C. WILLARD

Mary Cummings Willard died in Franconstown, N. H., March 23. She was born in this town April 4, 1810, daughter of Joseph and Mary Sawyer Willard. She was a descendant of ancestors noted for strict integrity and adherence to principles of temperance and virtue. A lineal descendant of Major Simon Willard of colonial times, she possessed some of the characteristics of our lamented Frances E. Willard, whose assertion that the name Willard means *will hard* may help us to account for the persistence with which our friend was specially endowed.

For many years a member of the Congregational church, her active and untiring interest in its work was shown by contributions to home and foreign missions, by caring for the sick and the needy, and by her helpful influence among the children and youth. There are scores of workers now engaged in their chosen occupation, whose efficiency for grand and helpful progress in the world's best interests has been quickened by early association with Mary C. Willard. She was the originator of a literary society known as the Home Circle in 1849, the outcome of which was a small library, which, by accepted arrangement, became in 1875 the Franconstown library.

The influence of her life will be extended by recent bequests to the academy of her native town, to National Work for Street Boys, the Congregational Home Mission Society, the American Missionary Association and the American Board of Commissioners for Foreign Missions. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

CAROLINE WILLARD BIXBY.

GETTYSBURG, LURAY, WASHINGTON.—Over the battlefield of Gettysburg, through the picturesque Blue Mountains via Hagerstown and Antietam and down the historic Shenandoah Valley to the unique Caverns of Luray, thence across the rolling hills of Virginia to Washington is the route of the Pennsylvania Railroad personally-conducted tour, which leaves Boston May 5. Round-trip rate from Boston, including carriage drives, admission to the caverns, hotel and all expenses except supper on Fall River Line, \$35. Last Washington tour April 24. Seven days \$23. Itineraries of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

THE healthy, happy child is the joy of the household. Mellin's Food babies are always happy, rosy and bright.

The Bread that Keeps Fresh Longest
IS THAT MADE FROM

FRANKLIN MILLS FLOUR

AFINE FLOUR OF THE ENTIRE WHEAT.

Because of the greater amount of Gluten it contains. Use it and bake twice a week instead of three times, thus saving trouble, expense and fuel. It contains all the nutriment of the wheat, reduced to an even fineness, and none of the indigestible husk. An Ideal Flour—Try it.

If your grocer does not have it, send us his name and your order—we will see that you are supplied. The genuine made only by the
FRANKLIN MILLS CO., Lockport, N. Y.



The Call

from everywhere for Whitman's Chocolates and Confections, evinces the high appreciation of candy connoisseurs for these most delicious dainties.

Whitman's

Chocolates and Confections

represent the highest attainment of confectionery art. Original and exquisite creations, most temptingly prepared. Always fresh. Call for them at your dealers.

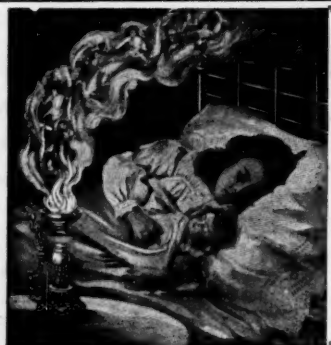
Whitman's Instantaneous Chocolate

is perfect in flavor and quality, delicious and healthful. Made instantly with boiling milk.

STEPHEN F. WHITMAN & SON,
1316 Chestnut St., Philadelphia.

Pearline

Cheaper than Dirt



Whooping Cough, Croup, Asthma, Colds

Hundreds of thousands of mothers use Vapo-Cresolene. Do You? Cresolene cures Whooping Cough every time; stops Croup almost immediately, and if used at once will cure a Cold before any complications can arise. I. N. Love, M.D., of St. Louis, says: "I have instructed every family under my direction to secure it." Mrs. Ballington Booth, says: "I recommend that no family where there are young children should be without it." W. R. Chichester, M.D., of New York, says: "As a vehicle for disinfecting purposes Cresolene is immediately successful." Anthony Comstock, says: "Malignant Diphtheria in my house; Cresolene used; cases recovered in two weeks; no others were affected." Descriptive booklet with testimonials free. Sold by all druggists.

VAPOR-CRESOLENE CO., 65 Wall St., New York.
Schieffelin & Co., New York, U. S. Agents.

WORRY KILLS
but Congress Yeast Powder kills worry—no chance for worry, for it always works well.

CONGRESS Yeast Powder
makes everything light—light bread, light cake, light labor, light hearts.

Ask your Grocer.

D. & L. SLADE CO., BOSTON.

STERLING SILVER

Exclusive patterns from the leading manufacturers of the country. American silversmiths excel all others in the quality of their productions.

FOSTER & Co.

32 WEST STREET, BOSTON

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 14

Mrs. John Barstow of Medford presided, and found her message one relating to the treasury, enforced by the parable of the talents. The names on the Prayer Calendar for the week included several of the Marsovan workers. Miss Washburn gave information concerning them. So far as is known Miss Susie Riggs is the only one of the 539 missionaries of the board whose four grandparents were missionaries before her, being the granddaughter of Rev. Dr. Elias Riggs, now in Constantinople, in the sixty-sixth year of his missionary service, and of Rev. Dr. H. G. O. Dwight, whom Dr. Hamlin has called the "father of the Armenian mission." Nearly thirty pupils of the girls' school teach in mission Sunday schools in the city and in the orphanage, and more are eager to undertake such work. Bible women find places for the opening of new schools, but the girls do not always wait for this; one gathered a class in her home. Of the teachers now connected with the school one has taught in it from the beginning, and another was a member of the first graduating class. Both are rare workers.

Mrs. Joseph Cook spoke of Lady Curzon, with her opportunities as wife of the viceroy of India to emulate the worthy example of Lady Dufferin, who has done much for the women of that country, especially in the line of medical work. In a recent interview in Princeton with Mrs. Ex-President Cleveland, who had known Miss Leiter intimately in Washington, Mrs. Cook was reassured as to Lady Curzon's probable attitude towards questions pertaining to the interests of India's women.

Mrs. Cook also reported recent letters from Miss Morrill of Paoingfu, Miss Cheney of Hong Kong and Miss Daniels of Osaka. Miss Morrill, refreshed by her furlough, resumes work with courage. In a list of examination papers it is interesting to note the prominence of Bible study. The unbound feet of the girls, enabling them to stand and walk comfortably, are also a blessing to their teachers. Miss Morrill also finds an open door in the dispensary, and says, "O the joy of sowing!" Miss Cheney in a short time has laid the foundations of a promising school for girls in Hong Kong. Among the obstacles which confront her she mentions the lack of respect for women prevalent among the Chinese, and says, "O the need of patience!" Miss Daniels, having lived for a season in what may be called the "slum" of Osaka, has gained the confidence of the people about her and new access to their homes.

Mrs. Norton of Westfield gave an interesting account of a recent auxiliary meeting where several ladies each told how she would use a hundred dollars if she had it to give to foreign missions. Reports were given from some of the meetings held on April 12, and these echoes awakened new hope for advance and enlargement.

Books of the Week

- Houghton, Mifflin & Co. Boston.*
 A TENT OF GRACE. By Adelina C. Lust. pp. 398. \$1.50.
 LETTERS OF THOMAS CARLYLE. Edited by Charles T. Copeland. pp. 276. \$2.00.
 THRONE-MAKERS. By W. R. Thayer. pp. 329. \$1.50.
 CORN PLANTS, THEIR USES AND WAYS OF LIFE. By Frederick L. Sargent. pp. 106. 75 cents.
Bulch Bros. Co. Boston.
 JOHN L. STODDARD'S LECTURES. Vols. 2, 3, 4, 5, 6, 7, 8, 9 and 10. About 350 pages each.
Lee & Shepard. Boston.
 FIGHTING IN CUBAN WATERS. By Edward Stratemeyer. pp. 344. \$1.25.
Living Age Co. Boston.
 THE LIVING AGE. January, February and March, 1899. pp. 790. \$2.25.
J. H. West & Co. Boston.
 A BOY'S LIFE. By H. D. Stevens. pp. 119. 50 cents.
Harper & Bros. New York.
 FRAGMENTS OF AN AUTOBIOGRAPHY. By Felix Moscheles. pp. 364. \$2.50.
 THE SPAN OF LIFE. By William McLennan and J. N. Mellor. pp. 309. \$1.75.
 THE MODERN THEORY OF SOLUTION. Edited by H. C. Jones, Ph. D. pp. 134.

RONTGEN RAYS. Edited by G. F. Barker, LL. D. pp. 76.

Macmillan Co. New York.
 COMMENTARY ON THE REVELATION OF ST. JOHN THE DIVINE. By Rev. M. F. Sadler, D. D. pp. 298. \$1.50.

THE HISTORY OF THE REFORMATION OF RELIGION WITHIN THE REALM OF SCOTLAND. By John Knox. Edited by C. J. Guthrie, Esq. pp. 384. \$2.50.

PLUTARCH'S LIVES. Englished by Sir Thomas North. Vol. III. pp. 329. 50 cents.

D. Appleton & Co. New York.
 THE MORNON PROPHECY. By Lily Dougall. pp. 427. \$1.50.

HISTORY FOR YOUNG READERS, SPAIN. By Frederick A. Ober. pp. 284. 60 cents.

Charles Scribner's Sons. New York.
 IN THE KLONDYKE. By Frederick Palmer. pp. 218. \$1.50.

THE STOLEN STORY AND OTHER NEWSPAPER STORIES. By Jesse Lynch Williams. pp. 291. \$1.25.

T. Y. Crowell & Co. New York.
 CONTEMPORARY HISTORY OF THE WORLD. By Edwin A. Grosvener. pp. 173. \$1.00.

Century Co. New York.
 No. 5 JOHN STREET. By Richard Whiting. pp. 316. \$1.50.

Longmans, Green & Co. New York.
 NEW TESTAMENT CHURCHMANSHIP AND THE PRINCIPLES UPON WHICH IT WAS FOUNDED. By Rev. H. Y. Satterlee, D. D., LL. D. pp. 280. \$1.50.

Merston Co. New York.
 THE TURK AND THE LAND OF HAIG. By Antranig Azderian. pp. 408.

Punk & Wagnalls. New York.
 ECCE CLERUS. By a Student of the Times. pp. 341. \$1.50.

American Baptist Pub. Soc. Philadelphia.
 THE BI-CENTENNIAL CELEBRATION OF THE FOUNDING OF THE FIRST BAPTIST CHURCH OF THE CITY OF PHILADELPHIA. Edited by W. W. Keen, M. D., LL. D. pp. 511. \$3.00.

Board of Indian Commissioners. Washington, D. C.
 THIRTIETH ANNUAL REPORT, 1898. pp. 33.

Board of Regents of the Smithsonian Institution. Washington, D. C.
 ANNUAL REPORT TO JULY, 1897. pp. 686.

PAPER COVERS

Punk & Wagnalls. New York.
 AMERICAN COLONIAL HANDBOOK. By Thomas Campbell-Copeland. pp. 180. 50 cents.

THE PEOPLE'S WESLEY. By W. McDonald. pp. 62. 15 cents.

MAGAZINES

APRIL. LITERARY NEWS.—DIAL.—EDUCATION.—HARPER'S ROUND TABLE.—NEW ENGLAND.—AMERICAN KITCHEN.—BIRD LORE.—TEMPLE.—AUBURN SEMINARY REVIEW.—DONAHOE.—BIBLICAL WORLD.—CHRISTIAN QUARTERLY.

EASE and comfort from pain, Pond's Extract. Do not be deceived by counterfeit preparations.



RUBIFOAM

Its delicious flavor and fragrance win the little ones, and promotes the daily habit of cleansing their teeth. Rubifoam is a perfect liquid dentifrice.

Price, 25 cents. At Druggists. Sample vial of Rubifoam mailed free on receipt of postage, 2 cents. Address E. W. Hoyt & Co., Lowell, Mass.

Needs no disguise

because it is free from* all disagreeable taste and odor.

Peter Moller's Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle — a fat, oval one — bears our name as agent. Notice the date in perforated letters at bottom of the label.

Schiffellin & Co., New York.

Allcock's POROUS PLASTERS

DO THEIR WORK WHILE YOU DO YOURS.

That is, if you have a lame or weak back, a cold, sore chest or muscles and put on the plaster and go about your work, a cure follows, sometimes immediately. They are the only good plasters. Don't accept a substitute, whether cheap or costly.



WHY NOT SAVE IT?

When it comes to buying a vehicle of any kind you may just as well save all the money in the transaction above the manufacturer's price. No need to pay added commissions and expenses of traveling salesmen, middlemen, dealers, agents, etc.

WE HAVE NO AGENTS

but sell direct from our factory at wholesale prices. We are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively.

IN VEHICLES WE MAKE

Rockaways, Surreys, Traps, Phaetons, Stanhopes, Driving Wagons, Top Buggies, Open and Top Road Wagons, Spring Wagons, Delivery Wagons, Milk Wagons and Wagonettes. In harness we make either single or double harness.



No. 717 Canopy-Top Surrey, with double fenders. Price, complete, with curtains all around, storm apron, sunshade, lamps and pole or shafts, \$68; as good as sells for \$100.

double harness suitable to all the above vehicles and heavy team use.

SEND FOR LARGE FREE CATALOGUE.

ELKHART HARNESS AND CARRIAGE ELKHART, INDIANA.

MANFG. CO. W. B. Pratt, Sec'y.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN The Congregationalist, March 30th.

"WHERE DIRT GATHERS, WASTE RULES." GREAT SAVING RESULTS FROM THE USE OF

SAPOLIO

AND PREMIUMS.—FACTORY TO FAMILY

Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

JOEL GOLDTHWAIT & Co.

Invite attention of their offerings of

Rugs and Carpets

Art Squares, handsome and durable well adapted for summer furnishings.

Straw Mattings	15c.	and upwards.
Oil Cloths	25c.	and upwards.
Linoleums	50c.	and upwards.
All Wool Carpets . . .	50c.	and upwards.
Tapestries	50c.	and upwards.
Wilton Velvets	\$1.00	and upwards.
Brussels	1.00	and upwards.
Axminsters	1.25	and upwards.
Oriental Rugs	6.00	and upwards.
Domestic Rugs	in great variety at low prices.	

Goods Delivered Free Within Ten Miles of Boston.

JOEL GOLDTHWAIT & CO.

169 Washington St., Near Cornhill, Boston.

YOU CAN

Have your last season's outfit dyed or cleansed and refinished so it will look like new, by our French process. Why discard soiled clothing when it can be overhauled and worn as second best? You can

RELY ON

Our methods of cleansing, and need not hesitate to trust us with articles of the most delicate textures.

We dye or cleanse and refinish PROPERLY, all materials of household use and clothing of all kinds.

LEWANDO'S

French Cleansers, Fancy Dyers, Fine Launderers, 17 Temple Place, Boston. 479 Fifth Ave., N. Y.

Bundles by mail and express. Send stamp for book of information.

Established 70 years. Largest in America.

Pond's Extract

CURES

Bruises, Cuts, all Pain, Sore Throat, Sore Chest, Bronchitis, Coughs and Colds.

(Avoid Substitutes.)

Pond's Extract reflects its virtues wherever used.

For Both **25** For Both
cents



SALT.



PEPPER.

If you are looking for a Great Bargain in Fine Silverware never heard of before and that will astonish you, here is one of the Greatest Bargains ever offered by any reliable Manufacturer. For 25 cents we send **Pre-paid Both the Salt and Pepper Shakers**. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the same you do not think or find them the **Greatest Bargain** you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1865. Any Bank or Express Company can tell you our standard. **Our Bargain Silverware Catalogue Sent Free.**

I. R. LEONARD MFG. CO.,

152-153 Michigan Ave., Chicago.